



He that in Conversation would be free,
 Must be well read in various History,
 And like to Luther, Selden's Table-Talk,
 Instructive prove, whether he sit or walk;
 And bless the Audience with some copious Theme
 That may divert and pass away the Time,
 'Twas for that End our Author undertook;
 To draw from others Works the following Book.

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T H E

New Help

T O

DISCOURSE.

O R

Wit and Mirth

I N T E R M I X ' D

With more serious MATTERS;

C O N S I S T I N G O F

Pleasant, Philosophical, Physical, Historical, Moral, and Political Questions and Answers: With Proverbs, Epitaphs, Epigrams, Riddles, Posies, Rules for Behaviour, &c. With several Wonders and Varieties, particularly, A concise History of all the Kings of *England*, from the *Norman Conquest*, down to King *GEORGE*.

Together with Directions for the true Knowledge of several Matters concerning *Astronomy*, *Holy-Days* and *Husbandry*, in a plain Method.

By *W. W. Gent.*

The Ninth Edition with many new Additions,

*That Author best of all doth Write,
Who mingleth Profit with Delight.*

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A. Bettesworth and *C. Hitch*, *R. Ware*, and *J. Osborn* in
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THE PREFACE.

AS in Travel a Man may, by Observation, gain Knowledge and Experience, whereby he may render himself Useful and Serviceable to his Country, so by Reading and Observing the various Forms of the Government, Usages, and Practices of several Countries in the World, he may delight and accomplish himself at a more easy, safe, and cheap Rate. Wise Men will not fail to improve themselves by the Misfortunes which have attended others; and therefore the Athenians, and Lacædemonians and Romans sent to other Nations to procure Systems of their Laws and Customs, thereby to improve their own. It is no doubt, a Point of particular, as well as publick Prudence, to preserve and provide for the Continuance of the good Constitution of the Body Politick, as of the Body Natural. We in England may safely, and with awful Gratitude to God's Providence, as from firm Land, view the Shipwrecks of the Liberties of France, Denmark, &c. our
A 3 neighbour

The Preface,

bour Countries, and thereby be the more careful to preserve our own.

That my Fellow-Country Men may see therefore how vigilant it behoves them to be, in keeping fast the blessed Rights and Privileges now secur'd to them by the auspicious Reign of King George, I have inserted in its proper Place, a short Specimen of those unnatural Endeavours, to give us up to an arbitrary Power, and superstitious Religion, used in the laee Reigns by a degenerate Race of Englishmen.

The Reader will also find in this Edition, an Epitome of the Glories of his present Majesty's Reign, which will render him capable in Conversation to Discourse of modern Affairs, pertinent to an Age, wherein the Dregs of the People have been misled by pretenders to our holy Religion, till they have fallen into meer Folly and Madness, to the Ruin of themselves and Families.

Besides which, I have added some other authentick Matters, which will justly render this Book agreeable to its Title, The New Help to Discourse, and which I am persuaded will be acceptable to all Lovers of their Country.

THE
New HELP
TO
DISCOURSE.

Qu. **W**hat is the chief End of writing Books?

Ans. For Instruction and Information.

Q. What Book of all others is the Best?

A. The Holy Scriptures, contained in the Old and New Testament.

Q. Of how many Chapters doth this Book consist?

A. In the Old Testament, or Bible, there are 777 In the New Testament 265. In the Books of Apocrypha 173. The Total being 1210.

Q. Are there no other Books mentioned in the Old Testament, but those we have now Printed?

A. Yes: There were the Books of Iddo and Gad the Seers. Besides, Solomon wrote 3000 Parables, and 5000 Songs, with a Book of the Nature of all Herbs, Trees and Plants, from the Cedar to the Hyssop on the Wall. Samuel also writ a Book of the Office and Institution of a King. There were also Chronicles of the Kings

of *Judah* and *Israel*; all which were supposed to be lost in the *Babylonish* Captivity.

Q. What Book next to the Holy-Scripture would you chiefly desire, the rest being taken away?

A. Theodore Baza being asked this Question, answer'd *Plutarch*, for his *Lives* and *Morals*. Another said, *Seneca*, whose Divine Sentences are so squared by the Rules of Christianity, that *St. Hierom* concluded him in the Catalogues of Divine Writers. Another preferr'd the *Thesaurus Historiarum*, being a Compendium of most Histories, and worthy Examples.

Q. What Answer gave Q. Elizabeth to a Popish Bishop, demanding her Opinion concerning the Real Presence of Christ in the Sacrament?

*A. Christ is the Word that spake it;
He took the Bread and brake it,
And as the Word did make it,
I do believe and take it.*

Q. How long did Q. Elizabeth Reign?

A. This Protestant Queen was renowned all over the World, for her Wisdom, Prudence, Courage, and Learning. She spake five or six Languages, and delighted in the Mathematicks, Geography, and History. After the Defeat of the *Spanish Armada*, in the Year 1588, She was a Terror to that King and Nation. She reign'd 44 Years, 4 Months, and odd Days, and died much Lamented, in the 70th Year of her Age, on the 24th of *March*, about Two in the Morning, 1602. She had stately Tombs built for her in *Westminster-Abby*, and many other Churches.

Q. What were the Inscriptions upon her Monuments in the several Churches?

*A. They are too many to be all set down ;
but*

The New Help to Discourse.

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but I will give you a few. In Great *All-hallows* in *Thames-street*; before the dreadful Fire, were these Verses to her Glorious Memory:

*If Royal Virtues ever crown'd a Crown,
If ever Mildness shin'd in Majesty;
If ever Courage dwelt with Clemency;
If ever Princess put all Princes down,
For Temp'rance, Prowess, Prudence, Equity,
This, this was She; that in Despite of Death,
Lives still admir'd, ador'd ELIZABETH.
Many Daughters have done Virtuously, but thou Excellest
them all.*

In the Figure of a Book, over her Effigies, were these Words.

*They that trust in the Lord, shall be as Mount Sion, which
shall never be remov'd.*

On the one Side.

*Spain's Rod, Rome's Ruin, Netherland's Relief,
Heav'n's Jem, Earth's Joy, World's Wonder*

On the other Side. [*Nature's Chief,*

*Britain's Blessing, England's Splendor,
Religion's Nurse, the Faith's Defender.*

Under Her.

*I have fought a good Fight, I have finish'd my Course:
In All-Hallows Church on the Wall, these:*

Queen *ELIZABETH's* Monument.

Read but her Reign, this Princess might have been

For Wisdom call'd Nicaulis, Sheba's Queen,

Against Spain's Holoforness, Judith, she,

Dauntless, gain'd many a glorious Victory.

Not Deborah did her in Fame excel,

She was a Mother to our Israel.

An Hester, who her Person did engage,

To save her People from the publick Rage.

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*A Patroness of true Religion;
In Court a Saint, in Field an Amazon.
Glorious in Life, deplored in her Death,
Such was unparallel'd Elizabeth.*

In the Parish-Church of St. Katherine Christ-Church
in Leaden-Hall-Steet, Aldgate Ward, those.

*Here lyes her Type, who was, of late,
The Prop of Belgia, Stay of France,
Spain's Foil, Faith's Shield; the Queen of State,
Of Arms, of Learning, Fate and Chance:
In brief, of Women n'er was seen*

*So great a Prince, so good a Queen.
Such Virtues her Immortal made,
Death (envying all that cannot die)*

*Her Earthly Parts did so invade,
As in it wreckt Self-Majesty:
But so her Spirit inspir'd her Parts,
That she still Lives in loyal Hearts, &c.*

*Q. Who are those that cannot, will not, may not,
do rightly understand the Ways of God?*

*A. 1. Dead Men, who neither do, nor can
understand his ways.*

*2. Wicked Men, who may, but care not to
understand them.*

*3. Fools, who desire, but have not the Ap-
prehension to do it.*

*4. The Godly, who both understand, and
practise the same.*

Q. How many sorts of Fasts are in use?

*A. Six, The Sick Man's Fast, the Poor Man's
Fast, the Miser's Fast, the Glutton's Fast, the Hy-
pocrite's Fast, and Godly Man's Fast; all which
are set down in the following Verses.*

*Experience out of Observation says,
Six sorts of People keep their Fasting-Days;*

Which

*Which, if you will in order have them shown,
Then thus they are, distinguish'd ev'ry one.*

The Sick Man Fasts, because he cannot Eat;

The Poor Man Fasts, because he wanteth Meat;

The Miser Fasts, with greedy Mind to spare;

The Glutton Fasts, to Eat a greedy Share;

The Hypocrite he Fasts, to seem more Holy;

The Righteous Man to punish sinful Folly.

Q. Who Lie most freely, and uncontroll'd?

A. 1. Great Men that few dare Reprove.

2. Old Men, that few can Gain say.

3. Poets, who do it Poetica Licentia.

4. Travellers, that may Lye by Authority.

*Q. What two things are those, by which many
are Ruin'd in their Estates and Reputations?*

*A. Hounds and Dice; of the first of which
one Writeth,*

It is not Poor Aæon's Case, alone,

Hounds have devour'd more Masters far than one.

*And for Dice, the far worst of the two, it is
almost an infallible fore-runner of Misery, ac-
companied with cursed Oaths, Murders, and fi-
nally Beggary in the End, of wick 'tis said,
Ludens Taxillis bene respice quid sit in illis.*

Spes tua, Res tua, Sors tua. Mors tua, pendet ab illis.

In English thus.

*He may suppose, who ventureth at Dice,
Hope, Health, Wealth, Life, may be lost in a trice.*

*Q. What witty Invention had he, (having plac-
ed the Emperor and the Pope in their Majestick
Thrones, with the several States of the World before
them) and what was their several Motto's?*

A. 1. A Counsellor of State had, I advise you.

2. Then a Courtier, with I Flatter you.

3. Then a Husband-man, I Feed you.

4. Then

4. Then a Merchant, *I match you.*

5. Then a Lawyer, *I Fleete you.*

6. Then a Soldier, *I Fight for you.*

7. Then a Physician, *I Kill you.*

8. Then a Priest, *I Absolve You all.*

Q. Who was it that kept his Language and Religion pure, at the Confusion of Babel?

A. Heber, the Father of Abraham, who, when the Rest of the World fell to Idolatry, relapsed not from the Truth, abhorring the Impiety of Nimrod and his Followers, who sought to Raise their Tower to Heaven, but could not effect it, being Confounded with the Diversity of Languages sent amongst them, whereby one understood not another, as Du Bartas Glosses :

Bring me (quoth he) a Trowel, quickly, quick;

One brings him up a Hammer, Hew this Brick

Another bids him, and then they cleave a Tree;

Make fast this Rope, and then they let it flee;

One calls for Plants, another Mortar lacks,

They bring the first a Stone, the last an Ax.

Q. Which deserve the greatest Punishment, the Body or Soul for the Committing of Sin?

A. Some say the Soul, because without it the Body were nothing, wick actuates only what the Soul infuseth. Others the Body, as being the chief Organ and Actor of Sin; but that they are both faulty, and deserve alike Punishment, is prov'd by this Similitude. A Master Commits the Charge of his Orchard to be kept by two, whereof one is Blind t'other Lame. The Lame Man, having perfect Sight, sees Golden Apples on a Tree, of which he tells the Blind Man, and both covet them, notwithstanding they are forbidden; and to attain their Desires, the Blind Man

Man that was strong Limb'd, takes the seeing Cripple on his Shoulders, and so plucking the Fruit, eat thereof. Soon, after, the Master enters, enquires, and soon finds by whom it was done; they were both equally guilty, and are punish'd alike. In like manner, both Body and Soul lending their Furtherance to Sin, being alike guilty, are inseparably punish'd together for ever.

Q. What Means did Philip, King of Macedon, use, that he might not forget his Mortality?

A. He had every Morning a Page, which awak'd him with these Words *Remember Sir, that You are a Man*; as one writes:

*Philip, King of Macedon,
Was Daily rous'd and call'd upon,
By a shrill Page, whose Bonjourns ran,
Remember, Sir, you are a Man!*

Q. What may be said of an Hypocrite?

A. He is a Liar in Act, and no Man's Case is so bad as his; none more accurst than he; for Man hates him because he is not what he is; God hates him 'cause he is not what he seems.

Q. What Difference is there between a Thief, and a Slanderer?

A. They are almost the same. For
*One Steals my Goods; the other my Good Name;
One Lives in Scorn, the other Dies in Shame.*

Q. What Likeness is there between an Eccho, and the generality of Courtiers?

A. An Eccho's nothing but a forc'd Rebound, Or any Repercussion of a Sound, Proceeding from some hollow Place, well known To have no Bulk, no Being of her own.

It is no Substance, nothing but a Noise,
 An empty Sound; the Picture of a Voice :
 Such is my courtly-Friend, at my Request,
 He'll breath his Service from his hollow Breast,
 And Eccho like, for ev'ry Word that's blown
 Into his Ears, returns me two for one.

But when they come to rest, alas, they're found
 More Light than Air, meer Shadows of a Sound.

*Q. Whether do Fools profit more by Wise Men,
 or Wise Men by Fools?*

A. Catq, who himself was a Wise Man, says,
 Fools are most profitable to Wise Men, who seeing
 their Folly, endeavour to shun it; whereas
 Fools can make no Profit of the Wisdom of
 the Wise, by reason of their Folly.

*Q. What Persons of all others lie in the greatest
 State?*

A. Beggars, who have the Heaven for their
 Canopy.

*Q. What likeness have false Men to Counter-
 feit Money?*

*A. Man and Money mutual Falshood show,
 Man makes false Money, Money makes Man so.*

Q. What was the old saying concerning Friends?

*A. That it was good to have Friends, but bad
 to need their Help, since true Friendship is in-
 deed very rare.*

Q. Who was the greatest Traveller in his time?

A. Sir Francis Drake, who first sail'd round
 the World.

Q. What is the most beautiful Thing?

*A. One said, the Sun; which if so, then are
 Blind Men of all others, most Miserable; but,
 certainly Virtue is the most resplendent of all
 things, and which is to be discerned by the Eyes
 of*

of the Soul, wherein blind men, of all others, have the greatest Contemplation.

Q. What is the heaviest Burthen that the Earth bears?

A. Sin, which is more ponderous than the biggest mountains, or greatest Piles of Buildings, for it weigheth down to Hell.

Q. What are the principal Causes of the Greatness of Cities?

A. Although they are many in Number, yet they are reduc'd principally to these Seven.

1. A Navigable River, by which there will be a continual concourse of merchants, as at *Venice, Amsterdam, Constantinople, and London*; which, were it not for the River of *Thames*, would not have gone on so forward in Rebuilding, since the terrible Fire in 1666; and if all the new-built Houses had then been by Act of Parliament put under a Register as at *Amsterdam, &c.* whereby they might have been Mortgaged as the Proprietors had occasion for Monies, these Houses would have been worth above 30 Years Purchase, greatly advancing the Trade of the City, and increasing the Inhabitants thereof.

2. The Palace of the Prince; for where the Court is, there will be continual Store of Nobility and Gentry, which enrich Tradesmen by selling Commodities to them: One Instance whereof, we have by *Madrid in Spain*, which is grown from a mean Village to a very populous City, only by the King's Court.

3. The Residence of the Nobility, by whom beautiful Buildings and Rately Structures are raised to the great Adornment thereof, as may

be seen in the Cities of *Italy*, where their Nobles and Gentry constantly reside.

4. The Seat, or Tribunal of Justice, which invites Lawyers and Clients thither in abundance, to the great enriching thereof, as may be evidenced by the Parliamentary Cities of *France*, and *Spiers* in *Germany*.

5. Universities and publick Schools of Learning, which draw thither the Sons of the Nobility and Gentry from the adjoining Countries, to the great Benefit and Profit thereof, as *Paris*, *Cambridge*, *Oxford*, *Collogne*, and several other Places witness.

6. Immunities from Taxes and Impositions, with all Encouragements to set forward Trades Manufactures, and all industrious Employments whereby Riches and Wealth may be encreased, and which may cause many Persons to come and inhabit in such Places, as in *Naples*, *Florence*, *Genoa*, *Leghorn*, and *Venice*, which being almost Desolated by Plagues, were again very suddenly Peopled, by granting Immunities to all Corners, as is also practised at *Hambrough*, *Amsterdam*, *Leghorn*, to the infinite Wealth of those Places.

7. The last is, That their Laws be Good, Few, but strictly and impartially Executed, Their Magistrates Grave and Sober, practising an industrious Frugality themselves (for a good Example to their Citizens) whereby they may carry on their Offices with less Charge, more Ease, and will not lie under any necessity for Bribery or Oppression (which otherwise must be) to maintain a luxurious Way of Living: Thus the *Romans* in their beginning managed
their

their City, whereby they grew to that heighth of Glory and Power to give Laws to all the World: But afterwards, by neglect of their Laws, Sloth, and luxurious Living, Bribery, Oppression, and Beggary, came as necessary Consequents thereof; as the diligent Hand maketh Rich, and preserveth from Vice and Do-bauchery, so Luxury and Sloth tends to all manner of Wickedness, and at last cloath a Man, Family, City, or Nation, with Rags.

Q. Which is the Chief City in England?

A. London, which is accounted to contain in Length, from *Lime-House* to the end of *Mill-Bank*, seven Miles and a half, and contains above 1600 Streets, Lanes and Courts; is enriched with a navigable River, the Palace of the King, divers Houses of the Nobility, and many Col-leges for the Study of the Laws, and other Arts and Sciences.

London is England's chiefest Place well known, The Second Place York claimeth as its own.

Q. Who was the first Builder of London?

A. The common Opinion is, 'twas Brutus, the Son of *Silvius*, and Grand-Child to *Æneas*, who, accompanied by many worthy Personages, as partakers of his Fortunes, after many Wanderings, and Difficulties, at last arrived in *England*, at a Place called *Totnes* in *Devonshire*, as the Poet *Neckham* sings:

The Gods did guide his Sail and Course, the Winds were at Command,

And Totnes was the happy Shore, where first he came on Land.

Thus *Brutus*, after having got the Land, erected a City on the *Thames*, which he named after

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ter the Seat of his Ancestors, *New Troy*, which is the same now called *London*, as one writes:

For razed Troy, to rear a Troy, fit Place be searched then;

And viewing first the Northern Parts, They're fit, quoth he, for Men

That trust as much to Flight as Fight, our Bulwarks are our Breast;

A Trojan's Courage is to him a Bulwark of unrest.

Then casting a more pleasant Eye, where Thames did fairly glide,

Resolved to erect the same upon that River's Side,

He many Houses built therein, and clos'd it in with Wall.

Which Lud did after beautify, and Lud's-Town did it call.

Q. What may truly be said of London?

A. That it's a City of great Antiquity, some say more ancient than *Rome* it self. *Cornelius Tacitus* says, That in his time (now above 1600 Years ago) it was very Famous for Multitudes of Merchants and Traffick. It is a well-built City, situate in a good wholesome Air; on the North-side of the *Thames*, 60 Miles distant from the Sea; and, by computation, contain'd within the Walls, before the dreadful Fire in 1666, above 20000 Houses, which is not yet above a fifth part of what is commonly called *London*.

Q. What Number of Inhabitants are there in it?

A. It's hard to guess the Number, but by computing the Yearly Provision consumed in it, when the City was lesser by a fourth part, than now it is, there was eaten therein of Beef 67500; Sheep ten times as many, besides abundance of Calves, Lambs, Swine; all sorts of Poultry

Poultrey; Fowl, Fish, Roots, Milk, &c. of Beer was brewed in the Year 1667-452563 Barrels; of Ale 580421 Barrels; of Table or Small-Beer 489797 Barrels; and in the Year 1689, of Strong Beer and Ale 1212550 Barrels, of Small-Beer, 827544 Barrels, which at two Bushels of Malt to the Barrel, one with another, amount unto four Millions of Bushels by the Year; besides vast Quantities of Cyder spent, and Wine from foreign Countries. We may Compute the Number of Inhabitants to about 800000; and the Houses to above 100000. By the Bills of Mortality we shall find the Burials one Year with another, to amount to above 20000 Persons, which is three times more than at *Amsterdam*, and equal if not exceeding *Paris*. And in case of Extremity, there may be raised above 100000 able Men. *London* is supposed to contain a tenth Part of the People of *England* and *Wales*, and pays generally about a tenth Part of their Taxes, but in some particular ones, a fifth or sixth Part.

Q. What Number of souls may be in England?

A. About Eight Millions.

Q. What may the charge for the maintaining the Poor of all England Yearly amount to?

A. About Seven Hundred Thousand Pounds, as appears by the Parish Rates; and so much more is given away to common Beggars, &c. but if they that can Work were properly Employ'd, this would lessen that Charge a Tenth, and in a little time bring them to gain double their keeping to the Kingdom's great Advantage, in the Reformation of Morals, and encrease of People.

Q. What

Q. What may all the People in England consume Yearly in Meat, Drink, and Cloaths, &c.

A. About Six Pounds each, which make about Forty Eight Millions Yearly?

Q. From whence doth this great Sum arise?

A. This is hard to ascertain, but it may be thus guessed at, viz. Twelve Millions from Lands and House Rents; and from Trades of all sorts, Industry, Arts, Labour, and Manufacture, Merchandize, Navigation, Husbandry, &c. Thirty-Six Millions more.

Q. But what might the Annual Revenue of all Land and House-Rents of England amount to?

A. They might, if as honestly Rated Northward and Westward as nearer London, amount to 15 Millions; those of London and Middlesex, amounting to one Million and an half, the rest of England, being above 9 Parts more, Thirteen Millions and an half.

Q. By this Computation, the Yearly Rent of Lands and Houses in England, do not exceed a Fourth Part towards maintaining the Consumption thereof: and that Trade, Labour, Industry, and Manufactures, maintain the other Three Parts; by which it appears of how great a Concern to the Publick it is, to have a due constant Nursing-Care of them, that they be duly, equally, and fairly treated and encouraged by all good and prudent Means.

A. You say right: If Trade, both Foreign and Domestick, were but so well-order'd as it might be, and that some Grave and Experienc'd able Traders, and Merchants, were chosen Parliament-Men for some Corporations and Burroughs; and that there were Committees of Mer-

Merchants and Traders settled in trading Places, to Regulate and Compose Differences in Trade; and if there were more Knowing and Experienc'd Merchants in the House of Commons, the Inconveniency of the Act for Prohibition of *Irish* Cattle, would probably cause it to be better understood and repeal'd, whereby we might have that sort of Provision for 20 *per Cent* cheaper, generally over this Nation, besides a further National Benefit by employing those *Northern* feeding Grounds for *Hemp* and *Flax*, which would turn to a far greater Profit to the Owners themselves, where might be settled a Linnen Manufacture in the *North*, where Provisions are Cheap, as the Woollen is in the Western Parts, therein employing many Children and Aged, and the poorer Sort that (may be) are now maintain'd at the Publick Charge of those Places. Cheap Victuals afford Cheap Workmanship; and Cheap Commodities will find Vent. This is verified in *Manchester* Wares; the Materials whereof are carried from *London* by Land, and there Manufactur'd, and return'd again to *London*: This is done chiefly by Cheap Living.

Q. What Quantity of Silver and Gold Coin may there be in England?

A. Above Ten Millions: And, with good Reason it may be suppos'd there are above Forty Millions more at Interest, upon Usury, or Mortgage, that pay little or no Taxes.

Q. Now you mention Taxes, what Money would a Tax upon Malt, at 18 d. per Bushel, amount to in England?

A. In the Year 1690 in *London* and *Middlesex*,

sex, there were so many Barrels of Strong Beer, Ale, and Small-Beer brew'd, as by Computation took up Four millions of Bushels of malt, which Place is computed not to be a Tenth Part of *England* for Consumption, therefore such a Tax would raise above Forty millions of Eighteen Pences, or Three millions of Pounds, and if duly Collected, near Four millions.

Q. If such a Tax were laid on Malt, would it excuse Land?

A. Yes, during the continuance of that on malt.

Q. There being a Duty of Excise by Acts of Parliament laid upon Beer and Ale, how can a Tax be laid upon Malt?

A. Very well remember'd: I think I have heard the common Brewer say, That a Bushel of malt will make a Barrel of 6 Shillings Beer, and 3 Bushels will make a Barrel of Strong-Beer, or Ale. Now if in the Act for the Malt-Tax there be a Clause to allow to the Common Brewer 18*d.* for every Bushel of Malt brew'd into Strong or Small-Beer, out of his Account for Excise, then this Difficulty is over; and also a further Inconveniency is prevented, which is this: Some Brewers do brew double or treble Beer, and use Four or Five Bushels to a Barrel, which the Ale-house-keeper doth mix with Small-Beer in Retailing; and thus the King is defrauded of a considerable part of that Revenue. This may be one prime Reason for the fall of the Excise, for some Years past successively, near Fifty Thousand Pounds *per Annum*, which would be by this Malt-Tax prevented.

Q. If

Q. If such a Duty were laid upon Malt, it's probable it would bring more Money than you compute; but how may it be Collected?

A. Very easily; by the Officers that Collect the Excise of Beer, &c. and with much more Certainty, and less Trouble; there are abundantly more that Brew than make Malt. Brewing may be begun and ended in a Tenth Part of the Time that is requir'd for Malt-making. And 'tis very probable (as you said) it would bring more Money; yea, above Four Millions, which is more than both a Land-Tax of 4 s. and the Excise ever yet did.

Q. Would not this Tax injure the poorer sort?

A. Not at all; for they brew very little, if at all, but rather drink Strong-Beer, or Chandler's Small Beer, which will not now be made any Dearer by this Tax; which seems to have the greatest Equality that any Tax can possibly have; every Man is made Master of his own Charge, in his Consumption, and none doubly charged: It may have the Effect to drive away Luxury, Drunkenness, and Debauchery from us, and bring us to more Sobriety, Frugality, and Industry; which would be a good Exchange; and 'tis but Reason, that the poor Labouring Man should have Meat and Drink as free from Taxes as the Gentleman, or Landed-Man. Where Taxes must be had, the main Point of Prudence is to lay them with all the Equality imaginable; and this one particular Malt, seems the most Universal, or an accumulated one, answering to all Eatables, and may be Collected by Half the present Excise Officers, which is of great Concernment to the Nation,
the

the more publick Officers, the more Oppression besides, the Nation loses the Benefit of so many Hands in Trades, Manufactures, Husbandry, to add to the publick Stock by Improvement.

Q. But do not you think the Gentry, Landed-Teomen, Farmers, and such as us'd to brew their own Drink, will dislike this Tax?

A. Interest will not lie, is a true Saying, but *fiat Justitia* is an honestier; besides here is a *Requitat*, the Ease of Lands and Rents the while, and it may be reminded to Landlords, that the Excise of Beer and Ale was given as an Equivalent to the Crown, for their Discharge from Wards, Liveries, &c. which was but paying the Landed-Men's Debts by Cities, Towns, and Corporations, which were not, or but little, concern'd in that Case, but mainly now in defraying the Charge of the Equivalent: They Brew not their Beer, but generally take it from the Common Brewer. This, however, being granted but for One or Two Years, may be easily experienced, and discontinu'd, if dislik'd; It seems to supply the room of a sumptuary Law, which many wise Governments have judg'd necessary, and may serve, instead of all other Ways and Means, to raise money by heightning the Imposition equal to the Nation's Occasion for it.

Q. That indeed promiseth fair, and equally to Charge all Persons, and easy to be Collected; but I believe it will not please the Parties concern'd in the Excise Funds.

A. If it have any Influence upon the Excise Funds, it will be abundantly for the better; for the

the Common Brewer will brew abundantly more, many private Families that now brew their own Drink, to save the Excise, will then take it from the common Brewer: But, to put it out of all Doubt, there may be a Clause in the A^ct for raising this Tax on Malt, to appropriate, in the first Place, such a Sum as the Excise hath usually amounted to, to be dispos'd in such manner as the several A^cts of Parliameⁿt direct.

Q. *By this way of raising Money, I perceive, the more People we have, the more Money will be raised, and so it may ease Lands, and encrease Manufactures, Arts and Trades, mightily. I think you said, that of 48 Millions consum'd yearly in England, 36 were rais'd out of Trade, Labour, Arts and Manufactures, did you not?*

A. I did; and if we could once come effectually to promote Industry, and to use Trade in the kind and encouraging Manner as *France* formerly did, by establishing Committees of Merchants to regulate Trade, and compose Differences betwixt Merchant and Merchant; or as *Holland, Hamburgh*, and many other Places do, we might raise double that Sum, be double as rich and strong as we now are; and by Cultivation, our Land would produce a Maintenance for double the People now in it: Trade, Industry, and Freedom, bring People and Riches, which are the real Strength of a Kingdom or State.

Q. *You may be fond of a general Content, but I still believe, that the Gentry and Landed Men will not generally be contented to pay a Tax they never were us'd to.*

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A. If the having their Lands and Rents discharged, be not a sufficient Motive to induce them to Content, no doubt but the Justice and Equity of the Matter, will so far make Impression on Cities, Corporate-Towns, and Burroughs as to put them to consider their own Interest in the Choice of Representatives in Parliament from amongst themselves, who have a share in their common Interest; and no Country-Gentlemen, which may have an Opportunity thereby, to ease themselves, by laying the Charge on Cities and Corporations, as plainly appears to be done in the Hereditary Excise, given to procure the taking away the Court of Wards, and Liveries, and *Tenures in Capite*, and by Knight Service and Purveyance, and for settling a Revenue on his Majesty in Lien thereof, which was the Landed-man's Grievance only, as appears by the Preamble of that Act 12. Car. 2. Cap. 24.

Q. You talk of Corporations and Burroughs choosing among themselves; if so, you will have some sorry Parliament-Men, I assure you.

A. It may be so, and that is a double Misfortune: First, to the particular Place which is fallen to Decay from what it was originally. Secondly, to the Nation, which is thereby unequally represented. It may be one Burrough sends two Members to Parliament that hath not Thirty Houses in it, whereas there are many other Towns that have more than twenty times that Number that send none. Another Inconveniency doth arise from so few Electors, that they may be bribed out of their Votes, whereby Publick-Spirited men are neglected, and Self-

Self-Interested Men get in: Thus he that Bribes to be chosen, may be supposed to give that he may get into Bribes himself: tho' if the House of Commons, who abhor such Things, happen to find it out, he is in Danger of being severely Punished.

Q. *What Buildings are there most remarkable in London?*

A. There are many magnificent Churches; and *St Paul's*, that is now rebuilt, is a most Sumptuous Piece of Work. The *Royal-Exchange* is most stately; so is *Bedlam*, and the Pillar on *Fish-Street-Hill* in remembrance of the Burning this City by the Papists; the Bridge, *Guild-Hall*, *Custom-House*, many stately Halls of Companies.

Q. *Pray what Number of Souls may there be in France?*

A. The *French* Historian sets them forth to be 14 Millions; and that the Revenue of that Crown is 15 Millions *Sterl.* France contains above 80 Millions of Acres of Ground, and hath 270000 Church-Men in it, which is 220000 more than *England* hath.

Q. *What Proportion of People are there in England, Scotland, Ireland, Holland, and France, to the same quantities of Territories in each?*

A. *England* hath above five Souls to one in the same quantity of Ground, compared with *Ireland*; and about Seven to one, compared with *Scotland*: *Holland* hath above five to one, compared with *England*; *France* hath near two to one, compared with *England*; *Holland* hath the Proportion of nine Ships to five that *England* hath; *France* may have about two

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Hamburgh, and Hans-Towns, with Sweden and Denmark, two; Spain, Italy and Portugal two whereby a Computation may be made of their several Shares in foreign Trade.

Q. How comes it that Holland is so much fuller of People than England and France are?

*A. The Hollander embraceth People of all Nations and Religions, their principal Policy being to promote Frugality, Trade, Arts, Manufactures, and Industry; and to cause every Person to superlucrate their particular Consumptions; also do carefully provide for the Maintenance of the Impotent, both young and old. They have Banks and Lombards, whereby Money may be had at a very low Interest, the better to enable all to employ themselves. They have Granaries, where they keep vast Quantities of Corn, against Scarcity and Dearthness; gaining greatly by sending it abroad at a dear Time, and may, by selling it again in the same Place where they had bought it before, for double or treble the Price they paid, which hath encouraged People, from all Parts, to settle among them. They have a considerable Revenue, or Income, from every Soul among them, by their Excises, which they employ to the Maintenance of their Government; they have but few Materials for Manufactures of their own Growth, yet they have more Trade and Manufactures than any Nation in *Europe*, and have made their Country the greatest *Emporium* in all the World, abounding with the Riches both of *Europe* and the *Indies*. They import all sorts of Materials now from the Place of their Growth, as, Hemp, Flax, Iron, &c. which they manufacture,*

facture, and work up to Five, Six, nay, some to ten times their first Cost; and afterwards export again to other Countries. In short, they furnish infinite Luxury, which they do not practise, and infinite Pride, which they do not imitate. The Lowness of their Customs mightily helps them in the Export and Import of all sorts of Merchandizes, beyond most other Countries, which have not yet learn'd this advantageous Piece of Merchant-like Policy; they have cut Rivers for the more convenient and cheap conveying their Goods from Place to Place.

Q. It seems, by what you say, that the Dutch make more account of the industrious labouring Hand, than of Priests, Physicians, Lawyers, and other retailing Shop-keepers.

A. Abundantly more; they have not Three Churchmen in *Holland*, to an Hundred that are in *France* or *Spain*, and not One to Ten that are in *England*. They have all their Lands and Houses registred, and their Affairs so politickly well order'd, that transferring Estates from Hand to Hand is so easy and plain, that Lawyers are there of very little Use. By their orderly proportioning their Divines to their People and Parishes; their preventing the Necessity of the Use of Lawyers, and setting all mean Hands (not otherwise able to maintain themselves) to Work, they have not so many idle and unprofitable Persons as are in *England*, by many Hundred Thousands. Their Magistrates do live much after the same Rate when in Office, as at other Times; they appear Venerable and Great in their publick Assemblies, but

take not State to themselves. Their Laws are plain, but not many, and are duly and punctually put in execution, rather making Profit by their Delinquents, than otherwise. Most of their Punishments are by hard Labour (for a certain time) than by Death or Mutilation which Punishments deter more than Death. It is more Criminal to Defraud the Publick than a particular Person, and punished more severely, contrary to the Practice in *England*, where to Cheat the Publick is not generally so severely Punished, as in particular Cases: tho' if the Matter were duly consider'd, it ought to be otherwise, for he that Cheats the Publick, Cheats every Body, and commits Civil Sacrilege, and sometimes those Cheats may have a very fatal and mischievous Influence, even to hazard the whole Country's Safety. On the contrary, would *England* follow their Practice, we should not have such Swarms of Pick-Pockets, Thieves, House-breakers, Highway-men, &c. but our Nation would suddenly alter for the better, our Strength, Wealth, Health, Honesty, and Reputation would encrease, and God's Blessings would, no doubt, prosper our Undertakings; then we might, with Assurance, take to ourselves this Motto, *Nemo nos impune Lacesset*; Let none Injure us, and think to go unpunish'd: So we might sit every one under his own Vine, and reap the Fruits of his own Labour, in a pleasant Tranquillity and Peace.

Q. Which are the principal Rivers in England?

A. The chief is the *Thames* compounded of the two Rivers *Tame*, and *Isis*; the former of which rising somewhat beyond *Tame* in *Oxfordshire*,

shire, and the latter beyond Cirencester in Gloucester-shire, meet together about Dorchester in Oxfordshire, to make the Thamesis, or Thames, the most glorious River of all Europe. The Second is the Seven, which takes its Beginning in Pliatimon Hill in Montgomeryshire, and his end is about seven Miles from Bristol, washing in the mean Space, the Walls of Shrewsbury, Worcester, and Gloucester: This River is said to take its Name from Sabrina, the Daughter of Estrild, who being taken Prisoner by Queen Guendeline, was cast into this River, and there drowned. The Third is Trent, it rises near Mowcop in Staffordshire, and gliding through the Counties of Nottingham, Lincoln, and Leicester, and York; buttieth itself in the turbulent Current of the Hum'r. The Fourth is Medway, a Kentish River the common Harbour for the Royal Navy. The Fifth is Tweed, the North East Bound of England, on whose Fertile Banks is seated the Strong and Impregnable Town of Berwick. The Sixth is Tine, which mightily enricheth the Town of Newcastle, by conveying from thence her Plenty of Coals.

Q. Who is the most renowned for Memory that we have heard or read of?

A. In former Days Seneca, who Writes of himself, That he was able to recite Two Thousand Words after they were once read to him. And of late we find Dr. Fuller to be therein most exquisite; who is reported, that he would walk any Street in London, and, by the Strength of his Memory, tell how many and what Signs there were hanging in that Street, from the one End to the other, according as they were in

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Order: As also, if Five Hundred strange Names were read to him, after the second or third hearing of them, he would repeat them distinctly according as they had been read unto him.

Q. Who was the most noted for other early Parts?

A. Augustus Caesar began at Nineteen Years of Age to manage Affairs. *Cosmo Medici*, at Seventeen Years of Age, took upo him the Government: *Michael Angelo*, when a Child, began to draw Figures: *Jo. Picus*, Earl of *Mirandola*, at Twenty One Years of Age, defended 900 Conclusions against all Oppose: *Jos. Scaliger*, at the Age of Seventeen, made his Tragedy *OEdipus*. *Grotius*, when Eight Years old, made Verses, and *Cowley* at Thirteen. *Calvin* printed his Institutions at Twenty Five Years old. Sir *Philip Sidney*, Mr. *Oughtred*, and many more of our own Nation.

Q. What Creature is that which at once brings forth, nourisheth her Young, and goeth with Young again?

A. The Hare, that fearful, but fruitful Creature, who is represented as the Emblem of good Providence, because she sleeps with her Eyes open.

Q. In what Part of the World is it that Trees bear living Fruit?

A. In the Isles of Orcades in Scotland, where in grows a Tree, that bears a Fruit like unto a Fowl, which dropping down into the Water becomes a living Creature like to a Duck; which Mr. *Cleaveland* alludes in these Verses:

*A. Scot, when from the Gallow-tree got loose,
Drops into Styx, and turns a Soland Goose.*

Q. What Custom was that, observ'd formerly in Scotland

Scotland, *the like whereof we hardly read to be practised in any Country?*

A. It was called *Marcheta Mulieris*, and took its Beginning, as the *Scottish Writers* say, in the Reign of *Edwin* the Third, who is the Fifteenth King in their Catalogue after the First *Fergus*. This *Edwin* being wholly given over unto Lasciviousness, made a Law, That himself and his Successors should have the Maidenhead, or first Night's Lodging with every Woman, whose Husband held Land immediately from the Crown; and the Lords of all them whose Husbands were their Tenants or Homagers. This was, it seems, the Knight's-Service which Men held their Estates by, and continued till the Days of *Malcolm Kenmure*, who married *Margaret* the Sister of *Edgar Etheling*, at whose Request he abolished this lascivious Law, ordaining, that, in the room thereof, the Tenants should pay unto their Lords a Mark in Money, which Tribute, the Historians say, is yet in Force.

Q. *Who was the most famous Whore in her Time?*

A. *Lais* the *Corinthian*, who exacted ten thousand Drachma's for a Night's Lodging, which made *Demosthenes* to cry out, *I will not buy Repentance so dear.*

Q. *What Place is that which is accounted the Middle or Center of the Earth?*

A. Some say *Palestine*, and in particular, the Valley of *Jehosaphat*; of which Opinion are many of our ancient and modern Divines. Our Historians allot the same to *Pythia*, a Town in *Greece*, of which they say, that *Jupiter*, desirous once to know the exact Middle of the

Earth, let flye Two Eagles, one from the *East*, the other from the *West*; these Eagles meeting in this place, shew'd plainly, that it was the Navel, or mid-part of the Earth.

Q. What are the Causes of the Ebbing and Flowing of the Sea?

A. Some ascribe it to the Moon, who, by her approaching to the *South*, doth, by her Beams and Influences, make warm the Sea, whence the Rising and Exhalation do proceed, wherewith so swelling to empty it self, it floweth to the Shores and Havens; but descending to the Horizon and Wane, as her Beams by little and little diminish, the Waters do fall and abate, which causeth her Eddy or Ebb. Others impute it to God; and his Spirit, moving upon the Waters, moveth the Waters, which *Job* expresseth by the Similitude of Fire burning under a Pot, saying, *It is God that maketh the Sea boil like a Pot*: Which Fire is taken to be partly in the Saltness of the Waters, which in the Night shows like Fire, and causes moving in the same. Another reason is, for that the Earth hath more Fire in it than Water, which Fire lieth hid in the subterraneous Stones, and this Fire doth partly cause the Motion of the Sea, an Element of it self, Liquid, Active, and Subject to Motion; which therefore when once by this Fire occasion'd, the precedent part is thrust forward by the subsequent. Others again give this Reason; That the Earth being round, and the Waters of themselves liquid and moveable, when they have run their Course as much as they can one Way, then meeting with the other Waters drawn by the same Attraction
from

from the other Places, they then return Back again; but encountring with that huge Mountain of the Sea, are beaten back again: and so by this means, forced to continual Motion.

Q. Is the Sea higher than the Earth?

A. This is affirmed to be so, and the Reasons given are these: *First*, Because it is a Body not so heavy. *Secondly*, It is observ'd by Sailors, their Ships fly faster to the Shore than from it, whereof no Reason can be given, but the Height of the Water above the Land. *Thirdly*, To such as stand on the Shore, the Sea seemeth to swell into the Form of a Mountain, till it putteth a Bound to their Sight. But some then will say, How comes it to pass, that the Sea hovering thus over the Earth, doth not overwhelm it? To which I answer, That must be attributed to Him only, *who hath made the Waters to stand on a Heap, who hath set them a Bound which they shall not pass, nor turn again to cover the Earth.*

Q. Why is the Form of Money round?

A. I remember I saw once the Picture of a Shilling, which had on the Top of it a Pair of Wings flying as it were from Spades and Oars that were pourtrayed on the one Side, to the Picture of an Usurer who was decipher'd on the other Side, underneath was the Figure of a Snail, with the Shilling on his Back, creeping a slow Pace towards the Oars. The Explanation being set forth by these Verses.

*Twelve-Pence here first presents him to your Eye,
Who from the Spades and Oars with Wings does fly
To the Rich Usurer, who ready stands
To entertain him, with a Purse in his Hands;*

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*Where long being kept, at last returns as slow,
Back to the Oars, as the poor Snail doth go.*

Q. Why is Nummus Latin for Money?

*A. From Numerando, to Number or Pay out, or of Numa Pompilius, second King of the Romans, the first that caus'd Money to be made; tho' the Jews attribute the Invention thereof to Cain, as the Grecians to Hermodice, the Wife of Midas; and some of the Romans to Janus. That Money was not in former Ages, the only Bartery, or Way of Exchange, we read in Homer, where Glaucus's Golden Armour was valued at a Hundred Kine, and Diomedes' Armour at Ten only; which kind of Bartery is at this Day used amongst some of the Islands, as at the Barbadoes and Virginia, it is commonly by Tobacco or Sugar. Our Ancestors the Brittons, used Brass and Iron Rings, for their Instruments of Exchange. The most usual material Money amongst the Roman Princes, was seldom Gold or Silver, most times Brass, sometimes Leather; *Corium Forma publica percussam*, as Seneca hath it. This last kind of money was, by Frederic the Second, made Current when he Besieged Milan: The like is said to have been used here in England, at the time of the Barons Wars, which is thought to be the same that is now commonly shewn in the Tower; The Hollanders no longer ago than in 1574, being in Extremity, made money of Paste-Board*

*But now such things we in Derision hold,
Nothing will pass but Silver, or fine Geld.*

I shall therefore annex here certain Verses, describing the Person and Quality of the Child of Chafe, or Lady Pecunia, which is so much sought

sought after, and catcht at by every one, giving you assured Marks whereby to know her if you can find her :

*She is a Lady of such matchless Carriage,
Wedded to none, tho' sought of all in Marriage :
She maybe Kifs'd, yet neither Wash'd nor Clipp'd,
And if you wooe not wary, soon o'er slipp'd.
She maybe Common, yet be Honest too,
Which is far more than any Maids can do ;
Whoe'er atchieves her, speak her not so fair,
She'll not stay long before she takes the Air ;
She is so proud, she'll not with poor Men stay,
But strait takes pet, and goes from them away ;
A rich Man may her for a Time intreat,
And with the Usurer she'll sit to the Seat ;
She goes in Cloth of Silver, Cloth of Gold,
Of several Worths and Value manifold ;
But when she goes in golden Robes best dight,
Then she's suspected for to be most light ;
She needs no Physick to recover Health,
For she's still Current, and as rich in Wealth ;
Some Irish Lady born, we may suppose,
Because she runs so fast, and never goes ;
If she be wrong'd in Name, and I'll abide it,
Of all Men, Justice Touchstone must decide it ;
She is a Vagrant sure, else there is none,
Because she's always rambling from her Home ;
Nothing can cause her for to take her Rest,
But clip her Wings, and Lock her in a Chest.*

Q. What City is that which is founded in the Waters, compass'd in with Waters, and hath no other Walls but the Sea?

A. The City of Venice. 8 Miles in Circumference, situate in the Bosom of the Adriatick Sea ; which hath continued unshaken since the first

first Building, 1280 Years: There are about 20000 Houses in the City; and they have raised and armed from among themselves, 40000 Men: The Gentlemen of *Venice* are about 3000. who are absolute Lords of the City, and whole Estate, both by Sea and Land. They have Two Officers call'd *Censors*, whose Office is to repress the Ambition of the Gentlemen, and strictly to look after their Faultiness, thereby to preserve the Honour and Gravity of their State. They have likewise a Council of Ten, who have Power to Chastise and Punish all whom they judge Misdoers, even the Duke not excepted; which Office hath hitherto been so well executed, that the certain Stability of the Government hath much depended on it: This City hath a Duke, who hath the outward Grandeur of a King, and address'd to as a Prince; all Letters sent and receiv'd are directed to, and sign'd by him; the Laws are publish'd in his Name; the Coin stamp'd with his Image and Name: He hath all the State of a King, but not the Bridle of Authority in his Hands: The *Venetian* Laws are executed by Councils, or Committees, but the Sov'reignty is in the Senate. In short, all things are so well manag'd, the Laws so duly and impartially put in Execution, that there is no Envy or Complaint for Favour or Ill-Will; their Offices are all Elective, except the Duke, but for a Year, or other shorter space of Time; they make their Elections in an abstruse Way, by Ballot, to prevent any Party-making; they have no Walls; they rather trust to an equal and just Government at Unity with itself. It hath

bath for conveniency of Passage, 400 Bridges, and very near 12000 Boats and Gondaloes. They have an *Arsenal*, in which are kept 200 Gallies; in their Magazines of War they have Armour sufficient for 100000 Soldiers, among which are 1000 Coats of Plate, garnished with Gold, and cover'd with Velvet; so that they are fit for any Prince in Christendom; there are said to be 2000 Houses therein, fit to Lodge any King whomsoever; they have several Houses stored with Masts, Sails, and other Tacklings, and are at this present, the chiefest Bulwark of Christendom against the *Turk*.

Q. *Who was the first that invented Printing?*

A. He who first taught it in *Europe*, was one *John Guttenburg*, a *German*, about the Year of our Lord, 1440; at *Harlem* it is first said to be practised, and at *Mentz* perfected. *M. T. Cicero de Officiis*, was the first Book which ever was Printed, which Copy is, to this Day, reserv'd in the publick Library of *Franckfort*; tho many are of Opinion, that the *Chinese* had it long before us, who Print not as we use, from the Left-Hand to the Right, nor as the *Jews*, from the Right to the Left, but from the Top of the Leaf downward to the Bottom. Whoever invented it, no question but it is a most Noble and Profitable Art, we having that done in one Day, by one Man, that without it, many could not do in a Year by Writing, to the very great Improvement of Knowledge in all Arts and Sciences, making the present Age acquainted with all the Wisdom and Experiences of former Ages and Places; and hath been a principal Instrument for the Undeceiving

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ceiving and Instructing Mankind in the discovery of Truth, which had, by the Avarice and Pride of Idolatrous and Superstitious Priests, been very much Clouded and Sophisticated by the Ignorance they kept the People in, as the Poet says :

By Education we are much misled,
We so Believe, because we so were Bred ;
The Priest doth finish what the Nurse began,
And so the Child imposeth on the Man.

Q. Who invented Guns ?

A. That fatal Instrument the Gun, was first found out by one *Bartholdus Swari*, a *Franciscan* Fryar, and a great Alchymist, who being one time very Studious to find out some Experiments in his Arts, was tempering together Brimstone, dry'd Earth, and certain other Ingredients in a Mortar, which he covered with a Stone ; the Night growing on, he took a Tinder-Box to light him a Candle, where striking Fire, a Spark by Chance, flew into the Mortar, and catching hold of the Brimstone and Salt-petre, with great Violence blew up the Stone. The Fryar guessing which of his Ingredients it was that produced this Effect, made him an Iron-Pipe, and crammed it with Sulphur and Stones, and putting Fire to it, saw with what great Fury and Noise it discharged itself ; then longing to put his Invention in Execution, he communicated the same to the *Venetians*, who having been often vanquished by the *Genoueses*, and driven almost to a Necessity of yielding to them, by the help of these Guns gave their Enemies a notable overthrow. This was about the Year of our Lord 1330, being

discovering the first Battle that ever those War-like Pieces had part in, which, not long, after, put to Silence all the Engines and Devices wherewith the Ancients were wont to make their Batteries; of which Engine we may say as the Poet formerly did of the Sword;

*Of murr'ring Guns who might first Author be,
Sure a Steel Heart, and Bloody Mind had be,
Mankind's Destruction so to bring about,
And Death with Horrour by near Ways find out.*

Q. Where was Wild-Fire invented?

A. At the Siege of Constantinople, by Caliph Zuloiman, about the Year of our Lord 730, with which the Grecians did not a little molest the Saracens Ships.

Q. Who were the First Inventers of Paper and Parchment?

A. Paper was first found out in Egypt, and made of thin Flakes of Sedgy Weeds, growing on the Banks of Nilus, called Papyri, from whence it took its Name. By means of this invention, Books being easier to be transcribed and preserved, Ptolomeus Philadelphus, who got together the most Learned Men, and Manuscripts out of all Nations, in order to procure the most Authentick Translations of the Old Testament into Greek, which was done accordingly by 72 of them, and is the same we call the *Greek Septuagint Bible*, and made his excellent Library at *Alexandria*; and understanding that the King of Pergamus, by the Benefit of this *Ægyptian* Paper, strived to exceed him in that kind of Magnificence, prohibited the Carriage of it out of *Ægypt*; hereupon the King of Pergamus invented Parchment, called from

from the place of his Invention, *Pergamena* and the Materials thereof being Sheep-Skins, *Membrana*; the Convenience whereof was the Cause why, in short time, the *Aegyptian* Paper was quite worn out; in place whereof succeeded our Paper made of Rags: The Author of which Invention our Progenitors have not committed to Memory: the more is the Pity, that he who found out the use of Paper should not have his Memory preserv'd by Paper.

Q. *Who first invented Letters?*

A. *Cornelius Tacitus* ascribeth it to the *Aegyptians*; his Words are these: *Primi per formas animalium Egypti*. The *Aegyptians* first of all express'd the Conceptions of the Mind by the Shapes of Beasts; and the most antient Monuments of Man's Memory, are seen graven in Stones, and they say, that they were the first Inventers of Letters. Then the *Phenicians*, because they were strong at Sea, brought them in to *Greece*. And *Lucan* also attributes this first Invention to the *Phenicians*. But notwithstanding this of *Tacitus* and *Lucan*, no question but the *Jews*, were herein skill'd before either of them, and that there was Writing before the Flood, which *St. Jude* doth somewhat insinuate of the Writing of *Enoch*: And *Josephus* and others write, That he erected two Pillars, the one of Brick, the other of Stone, wherein he wrote of the twofold Destruction of the World, by Water and Fire, which, by Tradition, was preserved to the Apostle's Days.

Q. *By whom was Short-Writing invented?*

A. This is uncertain, *Dion* saith, That *Me-
canas*, that great Favourite of Learning, did first

first find out certain Rules and Figures, *ad celeritatem scribendi*, for the speedier dispatch of Writing; and for those less Vulgar Letters, called *Cyphra*, and whereof every exercised Statesman hath peculiar to himself: They were first Invented by *Julius Caesar*, when he first began to think of the *Roman* Monarchy, and were by him in his Letters to his fast Friends, used so, that if they were intercepted, the Contents of them should not be understood. *Augustus* had another kind of obscure Writing; for in his Letters of more Secrecy and Importance, he always used to put the Letters immediately following in the Order of the Alphabet, for that which in ordinary Writing he should have used. As for the Art of Short-Writing, it is in great Perfection in this Age, the chief Masters whereof have been Mr. *Shelton*, Mr. *Jeremiah Rich*, Mr. *Metcalf*, Mr. *Mason*, &c.

Q. Who invented Ships, and Shipping?

A. No doubt but it came first from the Ark of *Noah*, which he had provided for the Safety of him and his, which Ark settling on Mount *Ararat*, gave the *Phenicians*, a Sea People, a Pattern whereby they might make the Waters passable. The Heathen Writers attribute the Inventing of Shipping to several Persons; *Strabo* to *Minos*, King of *Crete*: *Diodorus Siculus*, to *Neptune*, who was therefore called, *The God of the Sea*, &c. The *Egyptians* received this Invention from the *Tyrians*, and added much unto it: For whereas first, the Vessels were made either of an hollow Tree, or of sundry Boards joyn'd together, and cover'd with Beasts Skins, which kind of Vessels are still in use in *America*:

rica: the *Phenicians* brought them to Strength and Form, but the *Egyptians* added Decks unto them: They also invented a Galley of two Banks on a side, which Vessels, by length of Time, grew so large, that *Ptolomy Philopater* made one of no fewer than fifty Banks of Oars on a side. Large Ships of Burthen we owe to the *Cypriots*; Cock-Boats, or Skiffs, to the *Illyrians*; Brigantines to the *Rhodians*; and Frigates, or swift Barks, to the *Cyrenians*. As for the Tacklings, the *Boetians* invented the Oar; *Dedalus*, and his Son *Icarus*, Masts and Sails: which gave the Poet occasion to feign, That those two made Wings to their Bodies, and fled out of *Crete*, and that *Icarus* soaring too high, melting his Wings, was drowned. The Truth indeed being, that presuming too far on his New Invention, he ran against a Rock and so perished. The *Tuscans* invented Anchors: and for the Rudder, Helm, Stern, or Art of Steering, to *Typhos*, who seeing that a Kite, when she flew, guided her whole Body by her Tail, effected that, in the Device of Art, which he had observed in the Works of Nature. About the Year 1300, one *Flavio* of *Melpi* in the Kingdom of *Naples* found out the *Compass*, consisting of Eight Winds only, the Four Principal and Four Collateral, and not long after the People of *Bruges* and *Antwerp*, perfected that excellent Invention, adding Twenty-Four other Subordinate Winds, or Points, so that there are now in all to the Number of Thirty-Two. By means of this excellent Instrument, and withal, by the good Success of *Columbus*, the *Portugals*, Eastward, the *Spaniards* Westwards,

wards, and the *English* Northwards, have made many a Glorious and Fortunate Expedition.

Q. *Who were the first Inventers of Clocks, Watches, and other Time-tellers?*

A. Water-Glasses were the first Instruments that were Invented for the Measuring of Time, these were Invented by *Ctesibius* of *Alexandria*, which distinguish'd the Hours by the Fall, or dropping of the Water. Then *Clepsammadia* invented the Sand Hour-Glass; the Philosopher *Anaximines* was the first who took Account of Time by Shadows, from whence came the Sundial: But finding these things uncertain, they at last came to the Use of Wheels, Springs, and Weights, which they call'd *Horologues*; and the first that I find to have contriv'd an Engine of this kind was *Boetius*, a worthy Roman. They came at last to make Wheel-work for the Pocket, call'd Watches, wherey they might have an Account of time at all Hours. The *Germans* have been Eminent heretofore for this Work, but our *English* do now surpass them, especially for Watches, we having of late, brought the *Pendulum* and *Regulator* to a great Exactness.

Q. *Who was the first Inventer of Glass?*

A. The Inhabitants of *Sidon* are said to be the first Makers of Glass, the Materials of the Work being brought thither from the Sands of the River not far from *Ptolomais*, and only made fusible in that City. About the Year 1662, one *Rachet* brought the Mystery of making Glass into *England*, which we have so far improved, that we equal, if not out-do the *Venetians* themselves in this Art of Glass-Work. And Dr. Wight,

Wight, about the Year 1670, set up the making of fine Stone Ware, wherein we now out-do the *Dutch* and *Germans*.

Q. *Who taught the English to make Cloath?*

A. The *Flemmings*, who, at the Invitation of *Edward* the 3d, came and settled here: Afterwards that wise Prince *Henry* 7 encourag'd it, by lending Money out of his own Exchequer, to young Merchants and Tradesmen, as the better to enable them to carry it on, till he found answerable Amends in the Advance of his Customs. These Foreigners being afterwards Persecuted for the Protestant Religion, by the bloody Papists, Q. *Elizabeth* tenderly receiv'd them, to the great Improvement of our Woollen Manufacture, and Relief of the Poor. We are indebted also to Foreigners for the making of *Arras* Hangings, *Dornix*, *Worsted* Sayes, and *Tapistry*: they also restor'd *Musick*, and found out divers Musical Instruments, besides the laying on of Colours with Oyl, and the Working of Pictures in Glass.

Q. *Who refin'd Sugar first?*

A. The Boiling and Baking of Sugar, as it is now us'd, is not above 200 Years old, and the Refining of it more New than that: First found out by a *Venetian*, who is said to have got 100000 Crowns by this Invention, before which our Ancestors, sometimes made use of rough Sugars as they came from the Cane, but most commonly contented themselves with Honey. By this Art now improv'd have many *London* Citizens got Estates, and have furnish'd Employment for Multitudes of Families maintained thereby.

Q. *What*

king. Q. *What were formerly held to be the greatest*
t-do Wonders *in the World?*

A. The Tower of *Pharos*, the Wall of *Ba-*
b? *ylon*, the Temple of *Diana* at *Ephesus*, the
tion Tomb of *Mausolus*, and the Pyramids of *Egypt*.

Af. Q. *What 3 Creatures are the Dutch, French,*
ag'd *and Spanish Nations compar'd unto?*

che- A. The *French* is said to be like a *Flea*,
, as quickly Skipping into a Country; and as soon
l heaping out of it. The *Dutch* is compar'd to
e of a *Louse*, slowly mastering a place, and as slow-
er-ly being driven from their Hold. The *Spani-*
ion, ards to a *Crab*, which being crept into a place
erly almost at a unawares, is there so fast Rooted,
of that nothing but the Extremity of Violence
the can force him out again.

for Q. *Pray what Inconveniences have the English*
or-attending *their good Customs?*

A. Among the rest, these two are chief;
Mu- *Law*, and *Physick*; which two Professions, by
nts, great Fees, and the tendency thereof to corrupt
and Practice, have a Share in Impoverishing a Coun-
try. but none to the Inriching of it, Fees to
s it both in all other Countries being moderate, a
and Physician having no where above 18*d* for a
irst Visit, except in *Venice*, where it is 2*s* 6*d*. and
ave in *Newport*, and *Lisle*, in *Flanders*, but 6*d*. at
ore *Amsterdam* and *Antwerp*, not above 12 Stivers,
of which is about 13*d*. and *Lawyers* 2*s*. 6*d*. for
but their Opinion, and as much an Hour for a
ith Business that requires long Consultation and
na-Work, &c. so that *England* may be said to ex-
ur-ceed in their Fees to both these Professions, a-
iesout ten times the Rates of other Countries.
Likewise the excessive Expences of Corporations
bas undoing

undoing, many young Citizens and Freemen, who, in going thro their Offices, are some put to 1, 2, 3, and 4^{col}. Charges therein; besides that, their publick Feasting makes them unfit for Business, which is the chief Advancer of any Government.

Q. *You say right; but what is fit for a Country to chuse, in respect to its neighbouring Princes and States?*

A. The Interest of a Country, in respect to its Neighbours, is to use all its own Advantages of Strength and Situation, to keep them in such Order as may be most agreeable to its own Safety, by weighing the Power of each, and keeping the Ballance amongst them. And if *England* and *Holland* joyn heartily together, they may in all likelihood rid *Europe* of the great Jealousies and Fears it may have of the too great Power of *France*. They may break his Naval Force, and Commerce, and then his Power at Land will soon abate. For until the *Spaniard* lost his maritime Force, he maintain'd his Designs for an Universal Monarchy vigorously, and never sunk till then. If they likewise keep the Ballance so even between the two Northern Kings, that they have those Seas always open to furnish themselves with Naval Stores, &c. as it was done, in 1643, by assisting the *Swede*, when the *Dane* would have run him down at Sea; and on the contrary, in 1658, assisting the *Dane*, when the *Swede* would otherwise have done the like to him; and in 1700, when the *English* and *Dutch* Fleets induced these two Warring Kings to entertain an equal Peace.

Q. *But*

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Q. But what if England and Holland should fall out, and go to War, as formerly?

A. If they should do so, then Europe must be a Slave to France, and the Dutch would first fall into the French King's Mouth, who wanting nothing more to make him uncontrollable than their Havens and Ports to Harbour Ships, nourish and breed up Seamen, he would doubtless find a plentiful Supply there, tho' England and Holland have Warr'd against each other formerly; but to suppose them to do it again at this Juncture, is to suppose both Countries will respectively agree to be *Felo de se*.

Q. Pray what Qualifications are necessary in such as are to be employed in Government?

A. That is the best Government that employs the Honestest Men, Men of Publick Principles, as well as Abilities. Ordinary Parts, with Fidelity, Integrity, Industry, and Diligence, have done great things. Government is not so mysterious a thing, as some State Monopolists would have it thought. No State can flourish, where its Interest is not pursued; and where the Ministers are not Faithful, that Interest will not be a Rule; but its Interest will not be made a Merchandize to the highest Chapman; and the Country may be betray'd to the Bribing Bounty of other Princes or States, seeing that upon Good or Bad Ministers depends the Felicity or Infelicity of a State; and, as Sir *Walter Rawleigh* saith, That a Common-Wealth is more secure where the Prince is not Good, than where Ministers are Bad, hence may appear the Necessity of exemplary Rewarding and Punishing in this Case.

C

Q. In

Q. In what three properties doth England exceed all other Countries?

A. For the fairest Women; the goodliest Horses, and the best Breed of Dogs.

Q. How many things are required in a Woman to be perfectly beautiful and absolute?

A. It is said, that all the Beauties in the World serve but to make up one perfect Beauty; where one brings a good Cheek, another a comely Nose; a third a fair forehead; a fourth, ruby Lips; a fifth an Alabaster Neck; all which must concur to make up one absolute Beauty: And therefore 'tis said, when *Apelles* was to paint *Venus*, he assembled all the chief Beauties of the Country, that from their several Perfections, he might make one excellent Composition. The *Italians* for the performance of this, propose 1st, the Part of a *Dutch* Woman, from the Girdle downwards, 2dly the Part of a *French* Woman, from the Girdle to the Shoudlers, over which must be placed an *English* Face, to Grace the rest. Indeed, *English* Women live with more freedom than those of other Nations; not being kept so severely Submissive as the *French*, nor so jealously guarded as the *Italians*; but have so many Privileges, that *England* is termed by Foreigners, *The Paradise of Women*, at it is by some call'd, *The Hell of Horses*, and *Purgatory of Servants*: It is a common By-Word among the *Italians*, if there were a Bridge built over the Narrow-Seas, all the Women in *Europe* would run into *England*, they having the upper Hand and Place in all things; Privileges which Women of other Countries have not.

Q. Who

Q. *Who was accounted the bravest Woman that ever France had?*

A, *Joan D'arc*, a Maid of *Vancolem* in *Lorraine*, whom they call *La Pucille*, who, when the *English* had almost over-run all *France*, stoutly stood up for the Defence of her Country; and having obtained an Army, marched up and down with the same, in the Habit of a Man, giving to the *English* many overthrows, and taking some of their prime Commanders Prisoners. At last she was taken Prisoner at the Siege of *Compeigne*, and deliver'd over to the Duke of *Bedford*, then Regent of *France*, who sent her to *Rouen*, where she was burnt for a Witch on the 6th of *July*, 1431, tho' some adjudge it extream Cruelty in the *English*, and that she was rather a Saint than a Witch; of which two different Opinions, one writes this following Epitaph.

*Here lies Joan of Arc, the which
Some count Saint, and some count Witch;
Some count Man, and some count more;
Some count Maid, and some count Whore.
Her Life's in question, Wrong or Right,
Her Death in doubt, by Laws, or Might.
Mean time France a Wonder saw,
A Woman Rule 'gainst Salique Law:
But Read'r be advis'd, and stay
Thy Censure till the Judgment Day,
Then shalt thou know, and not before,
Whether Saint, Witch, Man, Maid, or Whore.
The Statue of this noble Virago, all in Brass,
and compleatly Armed, stands at this Day in
Orleans, upon the middle of their Bridge.*

Q. *Wherein doth Man differ from Beasts?*

A. In Two things especially, *Ratione* & *Oratione*, Reason and Speech.

Q. How are the Parts of Life divided?

A. Into three; the *Vegetive*, the *Sensitive*, and the *Rational*: The *Vegetive* is that of *Plants*, *Trees*, &c. the *Sensitive* is of *Beasts*, *Fowls*, *Fishes*, and the like; but the *Rational* is only peculiar to *Man*.

Q. In what do Nations differ concerning their *Computation of Time*, from which every *Reckoning* takes its beginning?

A. The *Christians* make their *Epocha* the Birth of *Christ*, which happen'd in the Year of the World 3962, or the 42d of *Augustus's* Reign; but this *Reckoning* they used not till the Year 600 following, but that of the Civil Account of the Empire. The *Mahometans* begin their *Computation*, from the return of their Prophet to *Meccha*, A. C. 617. The *Grecians* reckon'd by *Olympiads*, the first of which was placed in the Year of the World 3187; but this Account perished under the *Constantinopolitan* Emperors, they reckon'd by *Indictions*, every *Indiction* containing 15 Years; the first Beginning whereof was about the Year of *Christ*, 313, which among *Chronologers* is still used. The *Romans* reckon'd first from the Building of their City, which was A. M. 3213, and afterwards from the 16th Year of *Augustus*, in 3986, which beginneth somewhat before our *Epocha* from the Birth of *Christ*. The *Jews* had divers *Epocha's* as the Creation of the World in the beginning of Time. 2dly, From the Universal Deluge, 1565, 3dly, From the Confusion of Tongues, 1568. 4thly, From *Abraham's* Journey

ney out of *Chaldea* into *Canaan*, in 2021. 5thly, From the Departure of the Children of *Israel* out of *Ægypt*, 2515. 6thly, From the Year of Jubilee, 2499, 7thly, From the Building of *Solomon's Temple*, 2432, And 8thly, the Captivity of *Babylon*, 3357. The most usual Rec-
koning in *England* is only that of the World's Creation, and Christ's appearance in the Flesh. The first seldom used but only by Chronolo-
gers, and Writers of Histories.

Q. What two Philosophers were those who were so eminent for two contrary Qualities?

A. Democritus and Heraclitus, the first where-
of always Laugh'd, the other continually Wept, which two different Passions are much canvassed by Authors, which of them is most suitable to Human Nature: Indeed, our Appetites are most greedy to desire the first, but sound Reason rightly weighed, will conclude for the last. *Solomon* tell us, *That it is better to go into the House of Mourning, than into the House of Laughter*; and *That the Laughter of Fools is Madness*. And if we consider our blessed Saviour, we cannot find in Scripture, that the Laughed; but that he Wept, we read of these three times:

1. When *Lazarus* was Dead.
2. Over *Jernsalem*.
3. Upon the Cross, when he deliver'd up his Spirit with Cries and Tears.

Q. How many are they among other Faculties, that we are all govern'd by?

A. Three: Divinity, Law, and Physick, as one wittily expresses it in these Verses.

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*Our Souls, our Bodies, Goods, by Adam's Fall,
Are to Divines, Physicks, Lawyers thrall.*
Much to the same Purpose is that which an
excellent Poët writ concerning our Human
Bodies:

*Our Bodies are like Shoes which we off cast,
Physick their Cobler is, and Death the Last.*

To which add this of the Satyrist.

*Law, Physick, and Divinity,
Were at a Strife, could not agree,
To know the which, of all the Three,
Should have the Superiority:*

*Law pleads that she secures Mens Lands,
And keeps their Goods from rav'nous Hands,
Therefore of Right challengeth she
To have the Superiority.*

*Physick prescribes Receipts for Health,
Which is preferr'd before Men's Wealth:
Therefore, &c.*

*Divinity pleads she'll save your Soul,
And bring you to Heaven safe and whole,
Therefore, &c.*

*Let Judges judge this triple Plea,
Then the Lawyer shall bear the sway;
If Doctors then decide this Case,
Th' Physician then shall have the Bays.*

*Let Bishops take this Case in hand,
The Theologue then shall have Command.*

*Let sober, honest wise Men judge,
Some of all Three away may trudge.*

2. How many times was that stately Temple at
Jerusalem built?

A. Three; the first by Solomon, in providing
the Materials whereof, there were 30000 Men,
who wrought by 10000 a Month in Lebanon,

70000

70000 Labourers that bare Burthens, 8000 Quarry-Men, that hewed in the Mountains, and 3300 Officers and Overseers.

It was destroy'd by *Nebuchadnezzar* King of *Babylon*: And after the Return of the *Jews* again from the *Babylonian* Captivity, it was rebuilt, but far short of that Stateliness and Grandure which it had at first; so that the Prophet *Haggai* had good Occasion to say unto the People, *Who is left among you, that saw this House in her first Glory? Is it not in your Eyes, in comparison of it, as nothing?* Now, besides the Stateliness of the Building, in Five other Respects it was Defective: For 1st, it wanted the Pot of *Manna*, 2dly, The Rod of *Aaron*, which only amongst all the Rods of the Princes of *Israel*, budded. 3dly, The Ark of the Covenant. 4thly, The two Tables of the Law, And 5thly, the Fire of the Sacrifice which came down from Heaven, which Fire was by the Priests, to be kept continually burning.

The third Building thereof was by *Herod*, who made it more Sumptuous and Magnificent than before. In this Temple our blessed Saviour and his Apostles preached Salvation to *Jew* and *Gentile*; so that we may say, the Glory of the latter Temple exceeded that of the first. It was finally destroyed by the *Romans*, under the Conduct of *Titus Vespasian*, according to the Words of our Saviour, that that Generation should not pass away, till they should not see one Stone thereof lying upon another.

Q. Which is accounted the chief Church of all Paris in France?

A. That of Nostre Dame, which is a very

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fair and awful Building, adorn'd with two Towers of an especial height: At your first Entrance on the Right-Hand, is the Effigies of St. Christopher, with our Saviour on his Shoulders, of a very Gigantick Stature: It hath in it 4 Ranks of Pillars, 30 in a Rank, and 45 Mass-Closets, built between the outmost range of Pillars and the Walls; it is in Length 174 Paces, and 60 in Breadth, and just so many High. The two Towers are 70 Yards higher than the rest of the Church, and is indeed a very beautiful Building.

Q. What three English Churches are those that have their several Prerogatives before any other in the Land?

A. St. Paul's, Westminster and Salisbury; St. Paul's for Antiquity; Westminster for her curious Workmanship; and Salisbury for a Spire, variety of Pillars, Windows, and Gates. St. Paul's, before the late Conflagration of Fire, was famous for the continual Society of the Living; Westminster is renown'd for her Royal Sepulchre of the Dead; and Salisbury famous for her tripartite Calculation of the Year; having in it as many Windows, Pillars, and Gates, as there are Days in the Year; of which Mr. Camden, the famous Antiquary thus writes.

*How many Days in one whole Year there be,
So many Windows in one Church we see;
So many Marble Pillars there appear,
As there are Hours throughout the sitting Year;
So many Gates as Moons one Year does view,
Strange Tale to tell, yet not so strange as True.*

For our other Churches, the most Renown'd is, 1. The Cathedral of Lincoln. 2. For a private

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ate Parish-Church, that of *Radcliff*, in *Bristol*.
9. For a Chappel, that of *King's College* in
Cambridge. 4. The Minister of *Ely*. 5. For the
curious Workmanship of the Glass, that of
Christ-Church in *Canterbury*. 6. For the exqui-
site Beauty of the Fonts, those of *Wells* and
Peterborough. 7. For a pleasant and lightsome
Church, the Abbey-Church at *Bath*. And 8.
For an Ancient and Reverend Fabrick, the
Minster of *York*.

Q. *Wherefore on the top of Church-Steeples is
the Cock set upon the Cross?*

A. The Papists tell us, it is for our Instru-
ction, that whilst aloft we behold the Cross,
and the Cock standing thereon, we may re-
member our Sins, and with *Peter* seek to obtain
Mercy.

Q. *What is the Cause why the Pope Christens
his Bells?*

A. That being by him thus Sanctified, the
Sound of them might drive Devils out of the
Air, clear the Skies, chase away Storms and
Tempests, quench Fires, and give Comfort to
all the Dead that hear them, as the very Bells
themselves will merrily tell you, being Rung to
this Tune:

*Behold our Uses are not small,
That God to praise Assemblies call;
That break the Thunder, wail the Dead,
And cleanse the Air of Tempests bred;
With Fear keep off the Fiends of Hell,
And all by virtue of my Knell.*

Q. *What three things is it, wherein the Town
of Saffron-walden in Essex doth Excel?*

A. In

A. In a magnificent House; a sumptuous Church, and a large pair of Stocks. The House called *Audley End-house*, built by *Tho. Howard*, Earl of *Suffolk*, a most gallant, uniform Building, little inferiour to any in *Europe*. The Church stands in the Middle of the Town on a Hill, having an Ascent each Way unto it, which makes it appear the more graceful: It is very large, and adorn'd with curious Workmanship, hath an excellent Ring of Bells. The Stocks are made of one entire Tree, and will, by the Legs, Wrists, and Thumbs, hold above forty several Persons, and are, by the Inhabitants of that Town, shown to Strangers as a great Rarity.

Q. In what Place did the Ancients commonly use to bury their Dead?

A. Former Ages would not permit any Dead Corps to be buried within the Walls of their Cities. Thus we read that *Abraham* bought a Field wherein to bury his Dead; and we find in the 7th of *Luke*, that the Widow of *Naim* Son was carried out to be buried. This we find to be used among the *Athenians*, *Corinthians*, and other of the *Grecians*. Amongst the *Romans*, it was the Fashion to burn the Bodies of the Dead within their City, but in time this Custom was prohibited, and their dead Corps were first burned in *Campus Martius*, and then cover'd in sundry Places in the Field. The frequent Urns, or Sepulchral Stones digged up amongst us here in *England*, are sufficient Testimonies of this Assertion. Besides, the chief Reason why the rich Men in *Rome* would not yield to a Law for dividing the *Roman* Possessions

session equally among the People, was, because they thought it an irreligious Thing, that the Monuments of their Fore-Fathers should be sold unto others. The first that is Registred to have been buried in the City, was *Trajanus* the Emperor; afterwards it was granted as an Honour to such as had deserved well of the Publick. But afterwards, when Christian Religion prevail'd o'er Heathenism, Church-Yards were Consecrated, and the Liberty of Burying within the Walls was alike granted to all.

Q. Who was the first Man that publickly writ of the Antipodes?

A. One Vergilius, Bishop of Saltzburg, in Germany, which Boniface, Bishop of Mentz in that Country, happening to see, and supposing that under that strange Name, some damnable Doctrine was contain'd, made Complaint first to the Duke of Bohemia, and next to Pope Zachary, Anno 745, by whom the poor Bishop, (unfortunate only in being Learned in such a time of Ignorance) was condemn'd of Heresy, for that which now every common Seaman can demonstrate for Truth.

Q. Who first broach'd the Opinion of the Earth's moving round the Center of the Sun?

A. Copernicus was the first that declared himself of that Opinion, a Doctrine strange in those times: And yet now this Opinion is taken up by our ablest Astrologers, as Wing, Saunders Leybourn, and others.

Q. Why is Virtue more Talk'd of, than Practis'd?

A. Because every one desires its Name, tho' he do not practise it.

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*Virtue we praise, but practise not her Good,
(Athenian like) we act not what we know,
So many Men do talk of Robin Hood,
Who never yet shot Arrow from his Bow.*

The Old Romans built a Temple to Honour, which whosoever would come to, must first pass thro' the Temple of *Virtue*, intimating by it, that Honour was the Reward of Virtue. and that without virtuous Actions, none could come to Honour's Preferments.

Q. What is the right part of a Judge?

A. To hear both Sides indifferently, and not to be prepossess'd in any Case, for thereby, tho' he do Justice, yet himself Errs.

Q. Why is it that few People are contented with their Condition?

A. Because the Desire of Riches encreases in the getting of them, few People being contented with that State which God hath allotted them.

Q. What is that is spoken of the Hebrew, Greek, and Latin Tongues?

A. That the *Hebrew* is most Sacred, the *Greek* most Rich, and the *Latin* most Copious.

Q. Who first brought up that use of Pledging one another, being Drank unto?

A. This Custom took its Original on such times as the *Danes* Lorded it in this Land, who used, when the *English* drank, to Stab them, or Cut their Throats; to avoid which Villainy, the Party then drinking, would request some of the next Sitters by, to be his Surety or Pledge, whilst he paid Nature her due. And hence have we our Custom of Pledging one another, now grown a Compliment amongst us.

Q. What

Q. What is deliver'd in History concerning the Wise Men that worshipp'd our Saviour?

A. It is said that those wise Men were three Kings, and that they came out of *Arabia*. 1.

In respect that *Arabia* is East from *Jerusalem*: And 2dly, because it is said in the 72d Psalm, *The King of Arabia shall bring Gifts.* Their Bodies are said to have been translated from *Palestine* by *Helena*, the Mother of *Constantine* to *Constantinople*, from thence by *Eustasius* Bishop of *Millain*, unto *Millain*, and finally, brought to *Collen* in *Germany*, by *Rainoldus*, Bishop thereof, *Anno* 1164, where they they lie interred; the first called *Melchior*, who offer'd Gold as unto a King; the Second called *Gaspar* who offer'd Frankincense as unto God; the 3d called *Balthasar*, who offer'd Myrrh as unto a Man ready for his Sepulchre.

Q. Why do the Affections of Parents run upwards to their Children, and not their Children run downwards to them?

A. Experience tell us, that Parents are more Tender and Loving to their Children by far, than Children are Dutiful and Obsequious to their Parents; even as the Sap in the Root of the Tree ascends into the Branches thereof, but return not from the Branch to the Root again, but runs forth from thence into Leaves or Seeds: So Parents Love their Children, who return not that Love to them again. One Father with more willingness brings up Ten Children, than Ten Children will sustain One Father in his Wants. And whereas you hear of One Unnatural Parent, you shall hear of Ten Disobedient Children.

Q. In what Points do the Greek and Muscovite Church differ from that of the Romish, and the Reformed?

A. In these Ten.

1. Denying the Holy Ghost to proceed from the Father and the Son.

2. Denying Purgatory, but Praying for the Dead.

3. In Believing that Holy Men enjoy not the Presence of God before the Resurrection.

4. Communicating in both Kinds, but using Leavened Bread, and mingled warm Water with Wine, which both together, they distribute with a Spoon.

5. Receiving Children of Seven Years Old to the Sacrament, because then they begin to Sin.

6. Forbidding Extream Unction, Confirmation, and Fourth Marriages.

7. Admitting none to Orders, but such as are Married, and prohibiting Marriage to them that are actually in Orders.

8. Rejeſſing carved Images, but admiring the Painted.

9. Observing Four Lents in the Year.

And ſothly, Reputing it unlawful to Faſt on Saturdays.

The main Points in which the *Grecians* and *Muscovites* differ, is in this manner of distributing the Sacrament, and the exacting of Marriage at the Ordination of Priests.

Q. Wherein do the Colchians differ from others?

A. In three Circumstances.

1. In not Baptizing their Children till the Eighth Year.

2. In

2. In not ent'ring into Churches till the 60th Year, but hearing Divine Service without the Temple.

3. In Dedicating their Youth to Theft and Rapine; their Old Age to the difficult Work of Repentance.

Q. *Wherein do the Jacobites differ from the Greeks and Roman Church?*

A. In four several Opinions.

1. They acknowledge but one Will, Nature, and Operation in Christ.

2. They use Circumcision in both Sexes.

3. They sign their Children with the Sign of the Cross, imprinted with a burning Iron.

4. They affirm Angels to consist of two Substances, Fire and Light.

These *Jacobites* are so called from *Jacobus Syrus*, who lived *Anno 530*. The Patriarch of this Sect is always called *Ignatius*, he keepeth Residence at *Garani* in *Mesopotamia*, and is said to have 16000 Families under his Jurisdiction.

Q. *Of what Sect are these Christians called Melchites?*

A. They are of the same Tenets with the *Grecians*, excepting only that they celebrate Divine Service as solemnly on the Saturday as the Sunday. They take their Denomination from *Melchi*, which in the *Syriack* signifies a King: because, in matters of Religion, the People followed the Emperor's Injunctions, and were of the King's Religion.

Q. *What Sect of Christians are those called Maranites?*

A. They are People found only in Mount *Libanus*; their Patriarch is always called *Peter*,
he

he hath under his Jurisdiction nine Bishops, and resideth commonly at *Tripolis*. They held heretofore divers Opinions with the *Grecians*; but in the Papacy of *Clement* the 8th, they received the *Roman Religion*.

Q. What differents Tenets do the Armenians hold from other Christians?

A. Four.

1. In receiving Infants to the Lord's Table immediately after Baptism.

2. In abstaining from unclean Beasts.

3. In fasting on *Christmas-Day*.

4. In holding their Children over the Fire, as a necessary Circumstance in Baptism, because *John* the Baptist told the People which followed him, *That Christ should Baptize them with the Spirit, and with Fire.*

This Sect is very numerous, and is Govern'd by two Patriarchs, whereof the one hath under his Jurisdiction all *Turcomania*, a great Province in *Armenia*, the greater, comprehending 150000 Families, besides very many Monastries; and the other hath under him the two Provinces of *Armenia* the lesser, and *Cilicia*, comprehending about 20000 Families.

Q. What are those Christians called Georgians?

A. They are the Inhabitants of Georgia, and consent in most Doctrinal Points with the Grecians, only they acknowledge not the Patriarch of Constantinople, but have a Patriarch of their own, who for the most part resides at his House on Mount Sinai, in Palestine, and hath under his Jurisdiction eighteen Bishops.

Q. What were the different Opinions of the Indian

dian *Christians*, before such time as they embraced the Romish Doctrine?

A. 1. They used to administer the Sacraments with Bread season'd with Salt.

2. Instead of Wine, to use the Juice of Raisins softened in Water one Night, and so prest forth.

3. Not to Baptize their Children till Forty Days old, unless in Danger of Death.

4. To permit no Image in the Churches, but of the Cross only.

5. To debar their Priests from second Marriages.

6. To paint God with three Heads on one Body; denoting thereby the Trinity.

Q. *Wherein do the Egyptian Christians differ from others?*

A. In these four Particulars.

11. They confer all sacred Orders under the Priesthood, upon Infants immediately after Baptism; their Parents, till they come to sixteen Years of Age, performed that Office for them.

2. They allow Marriage in the second Degree of Consanguinity, without any Dispensation.

3. They observe not the Lord's Day, nor any other Festivals, but only in the Cities.

4. They embrace and read in their Liturgies a Gospel written (as they say) by *Nicodemus*.

Q. *What special Sects were amongst the Jews?*

A. These Four, Scribes, Pharisees, Essenes, and Sadducees.

Q. *What were the Scribes?*

A. Their Office was double; First, to Read and Expound the Law in the Temple and Synagogues

nagogues; and Secondly, to execute the Office of a Judge, in ending and composing Actions and Law-Suits.

Q. *What are the Pharisees?*

A. The *Pharisees* owe their Name to *Phares*, which signifies both *Interpretare* & *separare*, being both Interpreters of the Law, and Separatists from the rest of the *Jewish Church*; besides the *Pentateuch*, or five Books of *Moses*, they adhered also to Traditions; they denyed the Sacred Trinity, and held the fulfilling of the Law to consist in the Outward Ceremonies. They relied more in their own Merits than God's Mercy, attributing most Things to Destiny, and refused Commerce with others, whom they termed *Publicans* and *Sinners*.

Q. *What were the Essenes?*

A. The *Essenes* had their Name from *Ascha*, that is, *Facere*, because they Wrought with their Hands. They liv'd together as it were in Colleges, and in it every one had their Devotion; all their Estates they enjoyed in common, and received no Man into their Fellowship, unless he would give all that he had in to their Treasury; and not then till after a three Years Probationership.

Q. *What were the Sadducees?*

A. The *Sadducees* received their Name from *Sedech*, which signifieth Justice. They believed not the Being of Angels or Spirits, the Resurrection of the Body, nor that there was a Holy Ghost; and received for Scripture only the *Pentateuch*, or five Books of *Moses*.

Q. *Wherein do the Fundamentals of the Mahometan Religion consist?*

A. The

A. The whole is deliver'd in the Book of their Religion call'd the *Alchoran*, and is but an Exposition and Gloss of their eight Commandments.

1. Every one ought to believe that God is a Great God, and only God, and *Mahomet* is his Prophet.

2. Every Man must Marry to encrease the Faithful, or Sectaries of *Mahomet*.

3. Must give all his Wealth to the Poor.

4. Must make his Prayers five times in a Day.

5. Must keep a Lent one Month in the Year.

6. Be obedient to Parents.

7. Thou shalt not Kill.

8. Do unto others, as thou wouldst be done unto thy self.

Many other Injunctions be laid upon them, as, forbidding them Wine, and the eating of Swine-Flesh: *Friday* he ordained to be the *Sabbath-Day*, to distinguish his Followers from *Jews* and *Christians*, who solemnize the Days following: To those who observe his Religion, and faithfully keep his Laws, he promised Paradise, &c.

Q. Which Heretick in his Time had the most Followers?

A. *Arius*, a Priest of *Alexandria*, who hatched that Doctrine against the Divinity of *Christ*, to beat down which Heresy, the first Council of *Nice* was called, wherein was made the *Nicene Creed*, and the Clause of *one Substance with the Father*, proved to be agreeable to the Word. *Constantine* being then Emperor, sent for *Arius* to subscribe to the Decrees of this Council, which he did, and made a Recantation of his Heresy,

62 *The New Help to Discourse.*

Heresy. However, after his Death, his Heterodoxy died not, but over-spread so far, that one of the Fathers complain'd, *The whole World is turned Arian.*

Q. *What three Things are those which are very Strange, or rather Miraculous in the Country of Scotland?*

A. 1. The Lake of Mirton, part of which congeals, part not.

2. The Lake of Lenox, 24 Miles round, in which are 30 Islands, one of which is driven to and fro in every Tempest.

3. The Deaf-Stone 12 Foot high, and 33 Cubits thick; of this rare Quality, that a Musket Shot off on one side, cannot be heard by a Man standing on the other.

Q. *In how many Forms doth a Physician appear to his Patient?*

A. In these three.

1. In the Form of a Skilful Man, when he promiseth Help.

2. In the Shape of an Angel when he performs it.

3. In the Form of a Devil when he asketh his Reward.

And therefore it is the Physicians Rule;

Accipe dum Dolet.

Take the Fee whilst the sick Hand giveth it

But if Diseases thou hast none,

Let The Physician then alone;

For he thereby may purge thy Purse,

And make thy Body ten times worse.

Q. *What is it makes Physicians well?*

A. Other Mens Sicknes; for

Physicians are most miserable Men,

They cannot be deny'd,

For they re ne'er truly well, but when

Most Men are ill beside.

Q. What were the Name of the Seven Wise Men of Greece?

A. Bion, Solon, Chilon, Cleobulus, Pitacus, and Periander; but now our Age is grown so Wise,

or Self-conceited, that as the Poet hath it,

The wise Men were but Seven, now we scarce know

So many Fools, the World so wise doth grow.

And yet I think I may safely say with another Poet.

In these two Terms all People we comprise,

Some Men are wise, but most are otherwise.

Q. Into how many Parts is the World divided?

A. Into four Parts, and four Religions, Asia, Africa, America, Europe.

Jewish, Mahometan, Pagan, Christian.

Q. Why did Godfry of Bullogni, when he took upon him the Title of King of Jerusalem, refuse to be Crowned King?

A. Because he judged himself unworthy to wear a Crown of Gold, where his Lord and Saviour was crown'd with Thorns.

Such was the Humility of Great Men in former Times: thus we read of Saladine Emperor of the Turks, that at his Death he caused a Black Shirt to be fixed on a Spear, and carry'd round bout his Camp with this Proclamation: This Black Shirt, was all that Saladine Conqueror of the East (after, all his Victories and Success) carry'd with him to his Grave.

Q. By what means was Constantine the Great first Converted to the Christian Faith?

An

A. Socrates saith, that when *Constantine* was appointed Emperor in *Britain*, *Maxentius*, was by the *Pretorian* Soldiers chosen at *Rome*, and *Lycinus* nominated Successor by *Maximinus*. Against these *Constantine* marching, and being in his Mind somewhat pensive, he cast his Eyes up to Heaven, where he saw in the Sky a light some Pillar in the form of a Cross, wherein were engraven these Words, *In hoc vince*. The Night following our Saviour appeared to him in a Vision, commanding him to bear the Figure of that Cross in his Banners, and he should overcome his Enemies; *Constantine* obeyed the Vision, and was accordingly Victorious, after which he not only favour'd the Christians, but became himself also one of that holy Profession. This *Constantine* (as most Writers agree) was the Son of *Helena*, Daughter to *Coylus* a *British* Prince; and *Colchester* was the Place where he beheld the Light. *Helena*, his Mother, was she that built the Temple of the Sepulchre at *Jerusalem*, and found out the Holy Cross: And now there are, in several Places, shown so many Pieces of it, that (as one saith) were they all put together, they would break the Back of *Simon* of *Cyrene* to carry them: But these are pious Frauds, to bring Gain to the Popes's Treasury.

Q. What four Countries in England are those which are famed for four principal Qualities?

A. Staffordshire, Derbyshire, Cheshire, and Lancashire.

*Staffordshire for Beer and Bread,
Derbyshire for Wool and Lead.*

Cheshire

*Cheshire the chief of Men,
And Lancashire for fair Women.*

*Q. Who were the first that brought Tobacco
into England?*

*A. It was first brought hither by the Mari-
ners of Sir Francis Drake, in 1585, but brought
into more request by Sir Walter Raleigh, who
is reported to have taken two Pipes thereof as
he was going to Execution.*

*Q. Who was the first that planted the Christian
Religion in England?*

*A. Joseph of Arimathea, whose Body is affir-
med to be buried at Glassenbury in Somerset-
shire.*

Q. Who first erected Chairing-Cross?

*A. Edward the First, in Honour of his Wife,
Elenor, whom he loved so dearly, that dy-
ing in his Company in the North Country;
intending to bury her in Westminster Abbey,
in every Place where her Corps rested, he erect-
ed a most magnificent Cross, the last of which
was this at the end of the Strand, commonly
called Chairing Cross.*

*Q. What was Diogenes's Opinion concerning
Marriage?*

*A. That for Young-Men it was too soon, for
Old-Men too late; so that by this Rule Men
should not Marry at all.*

Q. Wherein are Beggars and rich Men alike?

*A. In the Grave; which made Diogenes to
say, being searching in the Charnel-House a-
mongst the Dead Skulls, that he could find no
Difference betwixt the Skull of K. Philip and
another Man's.*

*Q. In what hath a Beggar a Privilege over
Great Persons?*

A. In

A. In that he cannot fall lower than he is.

Q. *What was the Diet in those Days called the Golden Age?*

A. They Surfeited not themselves with eating of Capon, Partridge, and Pheasant; their Diet was Apples, Roots, Nuts, Dates, Figs, &c. and sometimes for Rarities, Butter, Cheese, and Eggs: And for Drink, instead of Sack, Claret, Muscadine, Mum, Beer, or Ale, their Beeverage was the cool Streams distilling from some uncorrupted Fountain; a Description whereof we have in the eighth Book of *Ovid's Metamorphosis*, concerning the Entertainment which *Philemon* and *Baucis* gave to *Jupiter* and *Mercury*.

*They on the Table set Minerva's Fruit,
The double colour'd Olive, Endive Root;
Radish and Cheese; and to the Board there came
A Dish of Eggs, rare roasted by the Flame;
Next they had Nuts, coarse Dates, & Lenten Figs,
And Apples from a Basket made of Twigs:
Then Plumbs and Grapes cut newly from the Tree,
All serv'd in earthen Dishes Housewifely.*

Q. *What Creatures are those, some Living, some Dead, that rule all the World?*

A. The Sheep, the Goose and the Bee; for the Sheep yields Parchment, the Goose Quills to write it, and the Bee brings Wax to Seal it:

*The Bee the Goose, the Sheep,
Do so maintain the Might*

*Of Monarchs, King, and States,
That Wrong suppress not Right.*

*The Bee brings Sealing-Wax,
The Goose our Writing Quills,*

*The Sheep his Coat, or Parchment-Skin,
For Deeds, or Dead Mens Wills.*

But where Power once prevails, little Account is made of these Paper Settlements, the Will is Law, as we see in *France*, all Laws and Edicts signify no more than that Prince doth please to let them; yet they that are forced to Fight for a Tyrant, do it not with such Courage, as those that Fight for the Defence of their Laws, and for the Security of their Possessions, who are to benefit in the good Success; these Fight valiantly, but the other Fight faintly, having no Hopes to inflame their Courage; for whether they Conquer or are Conquer'd, 'tis much the same to them; since they shall be no other than Slaves still.

Q. What is the general Saying concerning Italian Women?

A. That they are Mag-Pies at the Door, Saints in the Church, Goats in the Garden, Devils in the House, Angels in the Streets, and Syrens in the Windows.

Q. What Passion is the most prevailing over the Nature of Man?

A. Fear, of which we read, that it hath in one Night turned the very Hair of the Head from Black to White; but most Memorable is that Example of one who was pretended to be let Blood to Death; for being Blinded, and his Arms bound, some about him saying, *How bravely he bleeds on this Arm, how gallantly on that?* tho' they did nothing to him; and unbinding him, they found him struck stark dead with a Panick Fear. Two School-boys daily passing by a Cobler, who used to call out, *Hey, which of you has been whipt to Day?* They to be even with the Cobler, agreed the one to fire a

D

Pistol,

Pistol, besides the other thro' a Squirt, to squirt Blood at the same Instant at him, which they did so dextrously, and took to their Heels, that what with the Noise and Flash of the Pistol, and the Blood on his Breast, he sunk down Dead in his Stall; the Neighbours drew him out, and stript him, yet found no Wound, but his Breeches sadly bedung'd.

Q. Why is Man called Microcosmus, or the little World?

A. As being the Epitome of the great Volume of Nature, borrowing from the Angels, Soul; from the Brute Animals, Sense; from Plants, Life, from other Creatures, Bigness: But above all others, is endued with that Privilege of casting up his Eyes to Heaven, to behold the Excellencies of the Creation, in which other Creatures are deficient.

*Where Beasts look down with growling Eye,
He gave them Looks, and Majesty,
And will'd him with bold Face to view the Sky.*

Q. What Art is that which makes use of the vilest things in the World?

A. Physick, which makes use of Scorpions, Flies, Wasps, Serpents, Ear-wigs, Toads, and such like; nothing, to our Apprehension never so seeming vile, but serves to some Use.

Q. Is the Life of a rich covetous Citizen, better than that of an honest Country Farmer?

A. It's better to be a Man among Beasts of the Field, than in the midst of a peopled City, to be a Beast among Men. In the homely Village art thou more safe, than in a fortified Castle? the Stings of Envy, nor Bullets of Treason, are never shot through those thin Walls.

Sound

Sound Health is drunk out of the wooden Dish,
 when the Cup of Gold boils over with Poyson.
 The Country Cottage is neither batter'd down
 Cannon in the time of War, nor pester'd
 with clamorous Suits in time of Peace. The
 fall of Cedars, that tumble from the Tops of
 Kingdoms, the Ruin of great Houses, that bury
 Families in their overthrow, and the Noise of
 Shipwreck, that beget even Shrieks in the Hearts
 of Cities, never send their Terrors thither.

*Q. Who are the Subjects that pay Tribute to the
 Country Farmer?*

A. The Meadow gives him her Pasture, the
 Trees pay Custom with their Fruits, the Plough
 sends in the Corn, the Oxe bestows upon him
 Labour, and the Sheep cloathes him with his
 Wool.

*Q. How came the Poet Buchanan off, when
 travelling into Italy, he was for the freeness of his
 Writings, suspected of his Religion, and taken hold
 of by the Inquisitors?*

A. By writing to his Holiness this Distich.
*Laus tua, non Fraus, Virtus, non copia rerum
 Scandere te fecit hoc decus eximium.*

Thus Englished;

*Thy Praise, not Fraud; thy Virtue, not thy Store,
 Made thee to climb that Height which we adore.*

For which Encomium he was set at Liberty,
 and being gone out of the Pope's Jurisdiction,
 he sent to his Holiness, and desired, according
 to his true Meaning, to read the self-same Ver-
 ses backwards, which then run thus:

*Eximium decus hoc fecit te scandere rerum,
 Copia; non Virtus, Fraus tua, non tua Laus.*

D 2

English-

Englisht.

The height which we adore, what made thee climb?
Not Virtue, nor thy worth; rather thy Crime.

Q. What Motto was that over Martin de Affello's Gate, Which by reason of the Painter's false Pointing, cost him his Bishoprick?

A. Porta patens esto nulli, claudaris Honestis.
Where the Painter mistaking himself, made the Comma at *nulli*, by which it was thus:

Gate be open to none, but shut out all honest Men

The Pope riding that Way, before Martin had corrected his Inscription, taking it for a grand Abuse towards him, discharg'd him of his Bishoprick, and put another in his House, who kept the Inscription still, but only added the Comma, and made it thus:

Porta patens esto, nulli claudaris honesto,

Adding thereto.

Ob unum Punctum caret Martinus Afello.

Gate open to the Good, and shut out none;
For one poor Point all is from Martin gone.

The like Fallacy was used to our King Edward the Second, who being made a Prisoner by his rebellious Subjects, to his Keeper was sent this Verse.

To seek to shed King Edward's Blood,
Refuse to fear, I hold it good.

Where his Keeper finding the Comma at *fear*, when it should have been at *refuse*, the unhappy Prince by that disloyal Legerdemain of Words, lost his Life.

Q. Which were the Ten general Persecutions so famous known in the Primitive Church?

A. The first was under Nero, that blood Persecutor, and Enemy of Mankind, who

the City of *Rome* on Fire, and ript up his Mother's Belly to see the Place of his Conception, in the 67th Year of Christ. The 2d was under *Domitianus*, in 96. The 3d under *Trajanus* 100. The 4th under *Marcus Antonius*, 167. The 5th under *Severus* in 195. The 6th *Maximinus*, in 237. The 7th under *Decius*, in 250. The 8th under *Valerianus* in 259. The 9th under *Aurelianus*, in 278. The 10th under *Diaclitian*, in 293. Yet notwithstanding the cruel Persecutions, wherein (as one of these Fathers writeth) there were murder'd 5000 every Day in the Year, excepting only the first Day of *January*: Yet were they like *Camomile*, the more they were trod on, the thicker they grew, and the Blood of the Martyrs proved to be the Seed of the Church.

Q How many Sybils were there, and what were their Names?

A. They were in Number Ten, that is to say, 1. *Perfica*. 2. *Lybica*. 3. *Delpbica*. 4. *Cumea*. 5. *Samis*. 6. *Hellepontica*. 7. *Tiburtina*. 8. *Albunea*. 9. *Erythea*. 10. *Cumana*.

The first was of *Perfica*, (called *Semberta*;) which, among other true Prophecies, said, *The Womb of the Virgin shall be the Salvation of the Gentiles*.

The second was of *Lybia*: one of her Prophecies were, *The Day shall come that Men shall see the King of all Living Things*.

The third was *Themis*, Sir-named *Delpbica*, because she was Born and Prophefied at *Delpbos*, where was the Oracle and Temple of *Apollo*. One of the Prophecies runs thus, *A Prophet shall be Born of a Virgin*.

The fourth was *Cumea*, born at *Campagnia*, in *Italy*, whom *Sirgel* mentions in his *Anoids*, who Prophefy'd; that God should be Born of a Virgin, and converse amongst Sinners.

The fifth was call'd *Samis*, born in the Isle of *Samos*, which said, *He being Rich, should be born of a poor Virgin; the Creatures of the Earth should adore him, and praise him for ever.*

The sixth was called *Hellespontica*, born at *Marmiso* in the Territory of *Troy*; she prophesied, *A Woman shall descend of the Jews called Mary, and of her shall be born the Son of God, and his Kingdom shall remain for ever.*

The Seventh was *Tiburtina*, because she was born at *Tyber*, fifteen Miles from *Rome*, one of her Prophecies was this, *The invisible Lord shall be born of a Virgin; he shall converse among Sinners, and shall by them be despised.*

The Eighth was *Albunea*, who prophesied; *The Highest shall come from Heaven, and confirm the Council in Heaven, and a Virgin shall be shewn in the Vallies of the Deserts.*

The Ninth was the famous *Erythrea*, born in *Babylon*, who especially prophesied a great part of our Christians Religion, in certain Verses recited by *Eusebius*. The first Letters of every which Verses being put together, make these Words, *Jesus Christ, Son of God, Saviour*. These Verses are translated into *Latin* by *St. Augustine* Lib. 11. c. 15. *Civit. Dei*, where they may be read at large, and are excellently well translated by *Sir Joan Beaumont*, where they may be found amongst his Poems.

The Tenth was called *Samana*, from the Name of the Place where she liv'd; she prophesied
That

That he should come from Heaven, and Reign here in Poverty.

This last *Sibyl* is affirmed to be she, who writ the Nine Books of the *Sibyls*, which were by an old Woman presented to *Tarquinius Superbus*, demanding for them a great Sum of Money, which he being unwilling to pay, the old Woman burnt three of them before his Face, requiring as much Money for the other six, which being denied, she also burnt three more of 'em, asking as much for the three remaining, as for the rest; at which he being amazed, gave it. These Books contained manifest Prophecies of the Kingdom of Christ, his Name, his Birth, and Death. They were all afterwards burned by the Arch-Taylor *Silico*, so that those Prophecies now extant, are only such as are extracted out of other Writings wherein mention of them was made.

Q. Wherein consists the Praise of a Country Life?

A. The Country-man is thrice Happy in this, that he plays not with his Wings in the Golden Flames of the Court, nor setteth his Foot in the busy Throng of the City, nor runneth up and down in the intricate Mazes of the Law; but resting contented in the Winter to sit by a Country Fire, and in the Summer-day his Head on the green Pillows of the Earth, where his Sleep is soft Slumbers, and his Waking pleasant as golden Dreams: His highest Ambition is to get up unto the Mountains, where he thinks himself a petty King, the greatest Trees bow to do him Reverence: the Willows that bend at every Blast he may count his Flatterers, and the Vallies humbled at his

Feet, his Slaves. No Prince keeps more skillful Musicians, the Birds are his Consorts, and their Instruments yield ten thousand several Tunes.

Q. Who are the most proud and imperious of all others?

A. Such as have been raised from the Dunghil to some Preferment, according to that Old Proverb of ours, *Set a Beggar on Horseback, and he will ride to the Devil.*

Q. What is the difference of Valour in some Persons?

A. Some are truly Valorous, and those are such who will nobly Engage in a just Quarrel; others are Cowardly Valorous, to which alludeth the Proverb, *Make a Coward Fight, and he will kill the Devil.* And much to this Purpose we have a Story of a Gentleman that kept a *Welchman* for his Servant; and they riding Abroad, they were set on by 2 Thieves; the Gentleman defended himself for a good space, the whilst his Man stood still looking on, but offering no Help to his Master; at length the Gentleman having received some Wounds, was obliged to yield, and deliver up his Money to the Thieves, and withal requested them, that since his Man would not Fight, he yet might receive some of the Blows, and therefore desir'd them to give him three or four good Strokes over his Back. It was no sooner desired, but readily granted, and as soon performed; but *Taffy* feeling the Smart of the Blows, his *Welch* Blood was soon up, he thunders Lightning and Revenge upon him, disarms one of the Thieves, and with his Sword deeply Wounds the other,

so

so that in a little time they both became the Objects of his Mercy; the Money they received is re-delivered, and upon their Knees ask Pardon. The third, are only such as are Valiant in their Drink; of which last the Poet thus writes:

*Who only in his Cups will fight, is like
A Clock, that must be oyl'd before it strike.*

Q. *How many Veins are there in the Body of a Man?*

A. As many as there are Days in the Year; according as it is down in this Verse:

*For that in us all Things may vain appear,
We have a Vein for ev'ry Dayish Year.*

Q. *How many Bones are there in a perfect Man?*

A. 284, which are thus singly collected; in the Head 49; in the Breast 57; in the Arms and Hands, 61; in the Feet 60; in all 284, as the Poet hath it.

*The Bones which do support our earthly Tower,
Are numbered Four Hundred Eighty Four.*

Q. *How many Teeth hath a Man according to the Poet?*

A. *Sunt Homini Dentes Triginta duo comedentes.*
*The Grinders which in times are said to cease,
Are numbered Thirty-Two at best Increase.*

Q. *Which were the most famous Tyrants in their Time?*

A. 1. *Nero*, a Heathen Roman Emperor, who commanded *Rome* to be set on Fire, and then Accused the Christians for doing of it; he also most unnaturally caused his Mothers Belly to be ript up, to see the Place of his Conception.

2. *Caligula*, another Roman Emperor, who wished that all the People of *Rome* had but one Neck, that he might strike it off at one Blow.

3. *Phalaris*, a Tyrant of *Agrigentum* in *Sicily*, for whom *Perillus* made a brazen Bull, into which those he intended to torture were to be put, a Fire being made under it, the extremity of the Heat causing them to roar out, made the brazen Statue to Bellow like a Bull; the Tyrant (only just in this) causing *Perillus* to Hansel it first himself, of which *Ovid* says:

Nec enim Lex justior ulla,

Quam necis Artifices Arte perire sua.

Most just it is a Man should be tormented,
With that which first his cruel Wit invented.

4. *Dionysius*, a King of *Sicily*, whose Tyrannies were so odious, that there were continual Execrations poured on him, only one old Woman prayed for his Life, who being asked the Cause, made Answer, that she knew his Grand-Father to have been bad, and after, by Prayers, they had obtained his Death, his Son succeeded far worse than the Father; and after their Curses had also prevailed over him, came the present Tyrant, worse than either, for whose Life she was resolved to Pray, lest after his Disease, the Devil himself should come amongst them.

Q. Why do the Jews break the Glass in which the Bride and Bridegroom drink?

A. To admonish them that all things in this World are transitory, and brittle as the Glass; and therefore they must be moderate in their Pleasure and Desire.

Q. What Custom had some of the Grecians in marrying their Daughters?

A. When the Bride was carry'd home to her betrothed Husband, they used to burn before the Door, the Axle-Tree of the Coach, in which she

came

came thither; giving her by that Ceremony to understand, that she must restrain herself from gadding Abroad, and that, being now joyned to an Husband, she must frame herself to live and tarry with him, without any Thought of Departure.

Q. In what is a good Wife to compare to a Snail?

A. Because she carries her House on her Head, but a bad Wife makes her Husband Headed like a Snail.

Q. What four things are those that be grievous to the Eye-sight?

A. 1. Smoke out of the moist Wood.
2. Wind in a Storm.
3. An empty Purse.
4. To see our Enemies Fortunate, and our Friends unhappy.

Q. Why did Apelles paint Cupid with these words, Spring-time and Winter?

A. By these two Seasons, he represents the Properties and Adversities that wait on Lovers.

Q. Why do they paint him bare-headed?

A. To signify, that betwixt true Lovers there should be nothing covered or concealed.

Q. What are the Attendants on Love?

A. Pleasure, Travel, Sweet, Bitter, War, Peace, Life and Death.

Q. Who do they bestow Arrows on Cupid?

A. To signify how desperately Love wounds.

Q. Why are the Lips moveable?

A. For the Forming the Voice and Words.

Q. Why do some Stammer, and some Lisp?

A. By reason of the shrinking of the Sinews which are corrupted by Flegm.

Q. Why

Q. Why are we colder, after Dinner than before?

A. Because that the natural Heat retireth to the Stomach to further Digestion.

Q. What Reply was made to him that said, He did not use to give the Wall to every Coxcomb.

A. But I do Sir : and so gave him the Wall.

Q. What will never be out of Fashion?

A. The getting of Bastards.

Q. What People are those who have but one Day, and Night in the Year?

A. Those that live under the two Poles : For the Sun never riseth in the Horizon 24 Degrees, nor comes under ; so they have six Signs above, and six beneath it.

Q. What said the Fellow to the Chandler that had a Gross of Candles stolen from him.

A. Take not your Loss to Heart, Friend ; no question but they will be brought to light.

Q. What is the Mystery of Greatness?

A. To keep Inferiours Ignorant. 'Tis also a piece of Priestcraft to make Ignorance the Mother of Devotion ; and instead of setting Matters difficult to be understood in a clear Light, to fold them up in Mysteries, as Quacks, Lawyers Physicians &c. to draw more Money into their own Pockets.

Q. Why should a Man chuse a little Wife?

A. Because too much of one thing is good for nothing.

Q. Why is the Language of a Scold most moving?

A. Because no Man in his Wits will tarry to hear it.

Q. Whose Cock, whose Dog, whose Servant may be kept at the cheapest rate?

A. The

A. The Miller's Cock, the Butcher's Dog, and the Inn-keeper's Servant.

Q. What Answer did the Taylor's Boy give to him, that when he presented him with his Master's Bill, said, that he was not running away?

A. That though he were not running away, his Master must, if he paid him not.

Q. What Answer was given to him, that dissuaded one from Marrying a Wife, because she was no wiser?

A. I desire, said he, my Wife should have no more Wit, than to be able to distinguish my Bed from another Man's.

Q. How many Kings did formerly Reign in these Countries, wheerof our most Gracious Sovereign King George is Monarch?

A. In England itself were seven, during the Saxon Heptarchy. In Wales three. In Ireland five: till it was subjected to England by King Henry the II.

Scotland had formerly two Kings, whereof one was of the Scots, the other of the Picts. Besides these, there was a King of the Isles of Scotland, and one of the Isle of Man. And Henry the 6th created Henry Beauchamp, Earl of Warwick, King of the Isle of Wight. So that reckoning them one with another, you will find the whole Number to amount to 20 Kingdoms

*A Discourse of Wonders, Foreign
and Domestick.*

AN Artizan of *Nuremburg* in *Germany*, made a wooden Eagle, which, when the Emperor was coming thither, flew a quarter of a Mile to meet him, then turned back of its own accord, and accompanied him Home.

2. There is a Lake about *Armagh* in *Ireland*, into which if one thrust a piece of Wood, he shall find that part which remaineth in the Mud, converted to Iron, and that which continueth in the Water, turned to a Stone.

3. The Hill *Ætna* in *Sicily*, continually vomiteth forth Flames of Fire; the Reason (as is conjectur'd) is the abundance of Brimstone contained in the Bosom of this Hill, which is blown by the Wind, driving in at the Chaps of the Earth, through which Chinks also, there is continually more Fuel added to the Fire, the very Water administering an operative Virtue to the combustible Matters.

4. The three Wonders of *Spain*, as

1. A Bridge, over which the Water flows that his used to run under all other Bridges.

2. A City compassed with Fire, which is called *Madrid*, by Reason of the Wall round it, which is all Flint.

8. Another Bridge, on which continually is
feeding

feeding ten thousand Cattle, the River *Guadiana* running under Ground, the space of fifteen Miles.

5. The Tomb of *Mansolus*, built by his Wife *Artemasia*, Queen of *Halicarnassus*, accounted one of the World's Seven Wonders; it being 25 Cubits high, and supported by 36 curious Pillars.

6. The Temple of *Diana* at *Ephesus*, accounted also one of the World's Seven Wonders; it was Two Hundred Years in building, being Four Hundred twenty-five Foot long, and two Hundred Broad; sustained with a Hundred and twenty seven Pillars of Marble, seventy Foot high; whereof twenty-seven were most curiously graven, and all the rest of Marble polish'd. It was Fired seven times, and last, by *Herostratus*, the same Night in which *Alexander* the Great was Born; which made the Poet say, that *Diana*, who was the Goddess of Midwifery, who was so busy at the Birth of that Great Potentate, that she had no time to defend her own Temple.

7. The Pyramids of *Egypt*, reckon'd also for one of the World's Seven Wonders, which has outliv'd devouring Time; they were built nigh to the City of *Memphis*, whereof two are most famous, the first and greatest was built by *Cleops*, a King of that Country, who in the Work employed a hundred Thousand Men the Space of twenty Years. The Basis of which Pyramid contained in Circuit sixty Acres of Ground, and was in height a thousand Foot, being all of pure Marble.

8. A Tree at *Mexico* called *Mite*, which they plant

plant and Dress as we do our Vines : It hath forty kind of Leaves, which serve for many Uses ; for when they be tender, they make of them Conserves, Paper, Flax, Mantles, Mats, Shoes, Girdles, and Cordage. On these Leaves grow certain Prickles so strong and short, that they use them instead of Saws ; from the Root of this Tree comes a Juice like unto a Syrup, which if you settle it, will become Honey, if you purify it, will become Sugar ; you may also make Wine and Vinegar of it ; the Rhind roasted healeth Sores ; and from the topmost Boughs, issueth a Gum, which is an excellent Antidote against Poyson.

9. Near unto a Lake, where once stood the Cities of *Sodom* and *Gomorrab*, grew certain Trees, which bore Apples in Colour, and shew like unto Gold, but being touched, fall into Ashes.

It is recorded by *Dr. Heylin* and others ; how that *Margaret*, Sister to the fourth Earl of *Holland*, being the Age of 42 Years, brought forth at one Birth, three Hundred sixty five Children, whereof half Males, half Females, and the odd one an Hermophrodite. They were Christen'd in two Basons at the Church of *Leofdunum*, by *Guido* Suffragan to the Bishop of *Utrecht*, who named the Males *Johns*, Females, *Elizabeths* ; all which immediately after died, and with them their Mother : The Basons are yet to be seen in the aforesaid Church.

There runneth a Story concerning this miraculous Accident: How that a certain poor Beggar Woman, with three Twin Children, came to this Countess's Door, and begged an Alms
of

of her, which she not only denied, but also called her Harlot and Strumpet; telling her it was impossible she should have so many by one Man; which this Beggar hearing, besought God, who knew her Innocency, to manifest it to her, by giving her so many at one Birth by her Husband, as there are Days in the Year; which fell out accordingly.

Much to this purpose is the Story of *Fermantrudis*, Wife to *Isenbardus*, Earl of *Suabia*, who accused one of her Neighbours of Adultery, and had her punished, because she had not long before been delivered of six Children at one Birth: It fortun'd that she herself was deliver'd at one Birth of 12 Children, all Males; she fearing the like infamous Punishment, ordered the Nurse to kill Eleven of them: The Nurse going to execute the Will of her Mistress, was met by the Lord: He demanded what she carried in her Lap; She answered *Puppies*: He desired to see them, and opened her Apron, and there found Eleven pretty Babes. The Earl examined the Matter, found out the Truth, enjoined the Nurse to be secret, and put the Children to Nurse. Six Years being passed over, the Earl making a Feast, invited most of his Wife's and his own Friends; the Children he attired in the same Fashion, and presented to their Mother, she mistrusting the Truth, confesseth her Fault, is by the Earl pardoned, and acknowledgeth her Children.

Pharo, a King of *Ægypt*, being Blind, was told by an Oracle, that if he wash'd his Eyes with the Urine of a Woman, which being a Wife, has known but one Man, he should recover

cover his Sight. After many vain Tryals, he found one Woman whose Urine helped him: Her he married, and all the others he burned for their Incontinency.

A poor Woman in *Holland*, being great with Child, and near the time of her Delivery, for the space of 15 Days before her Travel, the Infant was heard to cry and lament in her Womb, almost continually, which many worthy Persons can testify, there having been daily great Numbers to hear so great a Novelty.

Another Woman, the Wife of a Seaman, by the Church of *Holmiana*, in the Year 1648, who had been big with Child for eight months, she was of a good Habit of Body; this Woman several times heard the Child in her Womb cry with that Noise, it was heard by the Neighbours: the Magistrates caused the Woman to be carefully watch'd, that afterwards the Birth of the Cryer might be the more certain; but at last the Woman was brought to Bed of a perfect Child.

At *Vienna* in 1545, *Margarita Carnalia*, the Wife of *George Volzerus*, being with Child, was sensible somewhat within her crack'd, and for the space of four Years after, was afflicted with vehement Pains; at length, in the Year 1549, upon the Collection of Matter, there appear'd the Bone of the Child's Elbow in the Orifice of the Ulcer about her Navel, together with a marvellous Weakness in the Woman: In this Disease ther was Recourse had to a desperate Remedy, which was Incisions: Her Belly was open'd and a Male Child half putrified was drawn out thence by pieces; the Wound was
cured,

cured, the Woman did conceive again, and dyed in Travail of her next Child.

The Wife of *Jacob*, in the City of *Sarda*, in *Belgia*, in the Year 1647, was, by a Bull with his Horn, thrown up in the Air, the height of one Story, and her Belly torn; from which Wound forthwith came a Child, which was thrown at some distance from her, being taken up by a Midwife, and diligently look'd after, was baptized and lived.

Gorgias, a gallant Man of *Epirus*, slipt from the Womb in the Funerals of his Mother; and by his unexpected Crying, caused them all to stand who carried the Bier, affording thereby a new Spectacle to his Country, having his Birth and Cradle in the Coffin of his Parent.

Bartholinus relates a Story of one *Lazarus Coloredo*, at *Genoa*, which he saw at *Hafnia*, and after at *Basil*, when he was twenty eight Years of Age. *Lazarus* had a Little Brother growing out of his Breast born with him; the Bone call'd *Xyphoides* in both of them grew together, his Left Foot alone hanging downwards; he had two Arms, only three Fingers on each Hand; some appearance there was of the Secret Parts; he moved his Hands, Ears, and Lips, and had a little beating in the Breast. This little Brother voided no Excrements, but by the Mouth, Nose, and Ears, is Nourished by that which the greater takes; he has distinct Animal and Vital Parts from the other, since he Sleeps and Sweats when the other doth not. Both received their Names at the Font, the greater that of *Lazarus*, and the other *Johanna Baptista*: The natural Bowels, as the Liver, Spleen, &c. are the same

same in both: *Johanna Baptista* hath his Eyes for the most part shut, his Breath small, his Mouth is usually open, and always wet with Spittle; his Head is bigger than that of *Lazarus*, but deformed, both have Beards, *Lazarus* is of a just Stature, and decent Body, courteous Deportment, and gallantly Attir'd; he covers all the Body of his Brother with his Cloak; he seems always of a constant Mind, only now and then was solicitous, for he feared after the Death of his Brother, he should also expire with the Stink and Putrefaction of his Body, and thereupon he took greater care of his Brother than of himself.

In the Days of *Lewis*, D. of *Savoy*, the Lord *Romagnano*, being then aged about 20 Years, cast his Teeth, and had almost gain'd a compleat new Set that succeeded in the Place of those that were fallen out.

And *Anno* 1372, when the Emperor *Charles* the Fourth abode about the *Rhine*, one Night in his Sleep, one of his Grinders dropt out, and another immediately came in the Room of it; which was the greater Wonder to those that were about him; seeing the Emperor at that time, was in the 70th Year of his Age.

In the Year of our Lord 1151, and in the 33d Year of the Reign of King *Henry* the 2d, near unto *Orford* in *Suffolk*, certain Fishers took in their Nets, a Fish having the Shape of a Man, which Fish was kept by *Bartholomew de Glanville* Keeper of *Oxford* Castle, for the space of six Months and more for a Wonder. He spake not a Word; all manner of Meat he would eat, but most greedy was he after raw
Flesh

Flesh or Fish. But at length he stole to Sea again.

Anno 1350. In the last Year of King *Henry* the 8th, one *William Foxley*, Potmaker for the *Mint*, in the Tower of *London*, fell asleep the 27th of *April*, who could not be awaken'd either by Kicking, Cramping, or Pinching, for full fourteen Days, and fifteen Nights. The Cause of this his thus Sleeping, could not be known, tho' the same was diligently enquir'd after by the King's Physicians, and Men of Learning; yea, the King himself examined him, and he was in all Points found as if he had slept but one Night, living till the Year of our Lord, 1587.

Anno 1542. In the Reign of King *Edward* the 6th, at *Middleton*, eleven Miles from *Oxford*, a Woman brought forth a Child, which had two perfect Bodies from the Navel upwards, and were so joyned together at the Navel, that when they were laid out at length, the one's Head and Body was *West*, and the other *East*; the Legs of both the Bodies were joyn'd together in the midst; they lived eighteen Days, and were Female Children.

In the last Year of Queen *Mary*, within a Mile of *Nottingham*, a Tempest of Thunder, as it came thro' two Towns, beat down all the Houses and Churches, the Bells were cast to the outside of the Church-Yard, and some Webs of Lead, 400 Foot in the Fields, writhen like a Glove: The River of *Trent* running between the two Towns, the Water was with the Wind carried a quarter of a Mile, and cast against Trees; Trees were pulled up by the Roots, and cast

cast 12-score Feet off; a Child was pull'd out of a Man's Hand, carry'd a Hundred Feet, and then let fall, and die; five or six Men were Kill'd: There fell some Hail-Stones that were 15 Inches about.

In the 13th Year of Queen *Elizabeth*, 1571, at *Kinnastone* in *Herefordshire*, the Ground was seen to open, and certain Rocks, with a piece of Ground, removed, and went forward the space of four Days; it removed itself, carrying great Trees and Sheeps-coats along with it, some with threescore Sheep in them. The depth of the Hole, where it first Broke out, is 30 Foot, the breadth of the Breach was eightscore Yards; it overthrew in its passage, *Kinnaston-Chapel*; also two High-ways were removed nigh a Hundred Yards, with Trees and Hedge-Rows: the Ground in all is twenty-six Acres, and where tillage Ground was, there is Pasture left in the place, and where was Pasture, there is tillage Ground gone upon it.

In the 17th Year of the said Queen's Reign, the 28th of *Feb.* at *Tewksbury*, after the Flood, there came down the River a great Number of Flies and Bettles, in great Heaps, a Foot thick on the Water, so that the Mills were quite damm'd up with them, until cleansed by Digging them out with Shovels. From whence they came is yet unknown, but the Day was cold, and a hard Frost.

The 30th of *June* following, the same Year, one *William Lumley*, a poor Man in *Worcestershire*, being kept in Prison by a wealthy Widow, he having a Mare of 22 Years old, with Foal, within three Days after foaled a Mare-Colt, the

the which immediately had an Udder, out of which was milked the same Day a Pint of Milk, and every Day after gave above three Pints, to the great Relief of his Wife and Children.

August the 4th, 1584, at the end of the Town called *Nottinham*, in *Kent*, 8 Miles from *London*, the Ground began to sink; 3 great *Elms* being swallowed up, and driven into the Earth past Man's sight.

Sunday, Decemb. 5. In the 38th Year of Q. *Elizabeth's* Reign, a great Number of People being assembled in the Cathedral Church of *Wells* in *Somersetshire*, in the Sermon-time, before Noon, a sudden Darknes fell, and Storm and Tempest followed after, with Lightning and Thunder, such as overthrew to the Ground them that were in the Body of the Church; and all the Church seemed to be on a Light Fire, a loathsome Stench follow'd; some Stones were stricken out of the Bell-Tower, the Wyres and Irons of the Clock were melted; which Tempest being ceased, some were found to be mark'd with strange Figures on their Bodies, and their Garments not perished, nor any marked, that were in the Chancel.

Anno 1604, in the Reign of King *James*, *John Lepton* of *Kepwick*, in the Country of *York*, Esq; performed so memorable a Journey as deserves to be Recorded to future Ages. He undertook to ride five several times betwixt *London* and *York*, in six Days to be taken in one Week, betwixt *Monday* Morning, and *Saturday* Night: He began his Journey upon *Monday* the 26th of *May*, 1604, betwixt 2 and 3 in the Morn.

Morning, from *St. Martins* near *Aldersgate*, *London*, and came to *York* the same Day, betwixt five and six in the Afternoon, where he rested that Night; the next Morning, being *Tuesday* about 3 of the Clock he took his Journey from *York*, and came to his Lodgings in *St. Martins* aforesaid, betwixt 6 and 7 in the Afternoon, where he rested that Night; the next Morning, being *Wednesday*, betwixt two and 3 of the Clock he took his Journey from *London*, and came into *York* about seven the same Day, where he rested that Night; the next Morning being *Tuesday*, betwixt 2 and 3 of the Clock, he took his Journey from *York*, and came to *London* the same Day, betwixt 7 and 8 of the Clock, where he rested that Night; the next Morning, being *Friday*, betwixt two and three of the Clock, he took his Journey towards *York*, and came thither the same Day, betwixt 7 and 8 in the Afternoon; so he finished his Journey to the Admiration of all Men, in five Days, and upon the next *Monday* he went from *York*, and came to the Court at *Greenwich* upon *Tuesday* to his Majesty in as fresh and chearful a manner as when he first began.

Anno 1608. In the 5th Year of *K. James*, *Feb. 19th*, when it should have been Low-Water at *London Bridge*, quite contrary to Course, it was then High-Water, and presently it Ebb'd almost half an Hour, the quantity of a Foot, and then suddenly it Flow'd again, almost two Foot higher than it did before; and then Ebb'd again till it came to its Course almost as it was at first; so that the next Flood began in manner as it should, and kept its

due Course in all Respects, as if there had been no shifting nor alteration of Tides; all this happen'd before 12 a Clock in the Forenoon, the Water being indifferent Calm.

In the Reign of King *Charles I.* there was a Fish sold in *Cambridge-Market*, which had in its Belly a Book of an ancient Print, part whereof was consum'd, but enough left to be legibly Read.

The Wonder of his Time, old *Thomas Parre*, a *Shropshire* Man, who attained to the Age of 152 Years and odd Months, being afterwards brought up to Court, as a Miracle of Nature, but having changed the Air and Dyet, he soon dyed, and was buried in *Westminster-Abbey*.

William Evans was Born in *Monmouthshire*, and may justly be accounted the Gyant of our Age, for his Stature, being two Yards and an Half in height; succeeding *Walter Parsons* in his Place, and exceeding him two Inches in height, but far beneath him in equal Proportion of Body; for he was not only what the *Latins* call *compernis*, knocking his Knees together, and going out squalling with his Feet, but also halting a little, yet made a shift to Dance in an Antimask at Court, when he drew little *Jeffrey* the Dwarf out of his Pocket, first to the Wonder, then to the Laughter of the Beholders.

There is to be seen in the Borough of *Leicester*, in the Church of *St. Martin*, a very remarkable Epitaph, which is this:

"Here lieth the Body of *John Heyrick* of this Parish, who departed this Life the second of *April* 1589, being about the Age of Seventy Six Years;

E

"He

" He did marry *Mary* the Daughter of *John Bond*,
 " of *Warden*, in the County of *Warwick*, Esq; He
 " lived with the said *Mary* in one House full
 " Fifty-Two Years, and in all that Time, never
 " Buried Man, Woman nor Child, though they
 " were sometimes Twenty in Household. He had
 " Issue by the said *Mary*, five Sons and Seven
 " Daughters: The said *John* was Mayor of the
 " Town in 1559. and again *Anno* 1572. The said
 " *Mary* lived to 97 Years, and departed the 8th
 " of *Decemb.* 1611. She did see, before her de-
 " parture, of her Children, and Children's Child-
 " ren, and their Children to the Number of 142.

A Woman at *Oxford*, which was condemned
 upon a supposed Crime, having hanged a good
 space, and being by the Soldiers knock'd divers
 times on the Breast with the But end of their
 Muskets, to put her the sooner out of her Pain;
 yet afterwards when she was cut down, and
 ready to be Anatomized, there was Life perceiv'd
 in her, and by applying some things unto her, she
 recover'd her Memory and Senses, afterwards
 was found guiltless of the Fact, marry'd, and had
 3 or 4 Children.

The last, but not the least Wonder, is of one
Martha Taylor, near to *Bakewell*, in *Derbyshire*,
 who fasted from *St. Thomas's Day*, in the Year
 of our Lord 1667, till the 11th Day of *January*,
 1668.

Q. By how many several Nations hath this
 Land been inhabited?

A. The first Inhabitants thereof were the
Britains, whose Off-spring at this Day are the
Welch; our ancient Historians derive them from
 the *Trojans*, who came hither under the Con-

duct

duct of one *Brutus*, 1108 Years before Christ's Birth; but this *Cambden*, and other late Antiquaries reject as a Fable, and endeavour to prove them to be descended from the *Gauls*; they were a War-like Nation, and stoutly withstood the *Romans* in their Invasion of them, being at last more by the Treachery of *Androgeus* and others, than by the *Roman* Puissance, who enter'd the Islands under the Conduct of *Julius Caesar*, 51 Years before the Birth of our Saviour. It continu'd a *Roman* Province, till after the Year 400, then *Proconsul Ætius* taking away the *Legionary* Soldiers to defend *Gallia* from the *Franks* and *Burgundians*, left South Britain to contest with the *Scots* and *Picts*, but before their quitting this Island, they built a Wall cross the Country, called the *Picts* Wall, and advis'd the *Britains* to exercise themselves to the use of Arms, and learn Military Skill, as being the best Way for them to defend themselves.

The third Nation were the *Saxons*, a People of *Germany*, called in by *Vortiger*, King of the *Britains*, in Aid against the *Scots* and *Picts*, who then over-ran this Island, but these Guests soon became their Masters, who, under the leading of *Hengist* and *Hoffa*, so planted themselves in this Island, that the Native Inhabitants could never get it from them.

These *Saxons* came not in all at once but at seven several times, and each under their Leaders, gaining a part from our *British* Monarchy, at last they ingrossed the whole to themselves; then was *England* divided into a *Heptarchy*, or seven several Kingdoms, all

which were united into one by *Egbert*, King of the *West Saxons*, who subdu'd all the rest, and was the first *English* Monarch.

The fourth People was the *Danes*, who made violent Irruptions into this Island, in the Reign of *Ethrelred* the *Saxon*, and so far they prevail'd, that he was contented to pay them the Yearly Tribute of 10000 Pounds, which at last they enhanced to 48000 Pounds. This Tyranny *Ethelred* not enduring, writ to his Subjects, to kill all the *Danes* as they slept on *St. Brice's Night*, being the 12th of *November*, which being executed accordingly, *Swain*, King of *Denmark*, came with a Navy of 350 Sail into *England*, drove *Ethelred* over into *Normandy*, and Tyrannized over the *English* with a very high Hand, every *English* House maintaining one *Dane*, whom they called *Lord*, whence an idle Fellow comes to be called a *Lurdan*. And so imperious were they, if that an *Englishman* and a *Dane* had met at a Bridge, the *Englishman* must have staid till the *Dane* had come over. They used also when the *English* drank, to stab them, or cut their Throats, to avoid which Villainy, the Party then Drinking used to request some of the next Sitters-by to be his Surety or Pledge the Whilst; and hence we have our usual Custom of pleding one another; finally, after the Reign of three Kings, the *English* threw off their Yoke, and the *Saxons* were reinthroned.

The fifth Conquest thereof was by *William* Duke of *Normandy* Anno 1366, who, with a strong Army, enter'd the Land, slew *K. Harold*, and with him 66654 of his *English* Soldiers; some-

somewhat before that was a great Comet, which portended, as it was thought, this Change of Government.

A brief Epitome, or Chronological Discourse of the Kings of England, since the Norman Conquest.

William the first, surnamed *Conqueror*, Bastard Son to *Robert*, Duke of *Normandy*, by *Arlot* a Skinner's Daughter, who having Vanquished King *Harold*, obtained the Crown, by fair promises made to the Nobility, Gentry and Citizens, and taking an Oath at the High-Altar, to maintain the Laws and Customs of the Realm; but afterwards he used such Policies, and seeing the great Men giving themselves to Gluttony and Luxury, and making a Prey of the common People, who also gave themselves up to *Tipling* and *Drunkenness*, whereby some were effeminated, others Wretchless and Stupid, he judged them utterly disheartned from hopes of better Fortune, and indeed they yielded all to him, and he having for twenty two Years ruled, or rather Tyrannized, over the *English* Nation, Dyed, and was buried at *Cane* in *Normandy*.

William the second, surnamed *Rufus*, the Second Son to the *Conqueror*, took the Crown upon him, his Eldest Brother, *Robert*, being then busie in the *Holy-Land*, who, when the Christians had Conquered *Jerusalem*, chose him King thereof, but he hoping for the Crown of *England* refused it; but his Brother *William* taking possession in his Absence, stoutly defended his Title, brought D. *Robert* to Composition.

He built *Westminster-Hall*, and raised *Carlisle* out of its Ashes, having been wholly destroyed by the *Danes* above 200 Years before, & several Hospitals were founded; and the Lands of *Earl Goodwin* were overflowed by the Sea in this King's time, now called *Goodwin's Sands*. And having reigned twelve Years, and eleven Months wanting eight Days, he at last, Hunting in the New Forrest, by the Glance of an Arrow, shot by Sir *Walter Tirrel*, was struck in the Breast, whereof he immediately Dyed, and was buried at *Winchester*, Anno 1100.

Henry the First, youngest Son of the *Conqueror*, yet too Old for his Brother *Robert* in Policy, took the Advantage of his time, and stept into his Throne in his Absence, against whom *Robert* Warring was by him taken, and his Eyes put out; he took from him his Dukedom of *Normandy*, and united it to the Crown of *England*, reformed his own Court, for a Pattern to his Subjects; forgave all Debts due to the Crown, he revived the Laws of *Edward* the Confessor; he married *Maud*, Wife to *Edgar Ætheling*, whereby he united it to the *Saxon* and *Norman* Blood; he had two Sons, *William* and *Richard*, who coming over, were unhappily Cast away; he made some Punishments Pecuniary, which before were Mutilations; and changed the Payments which his Tenants used to pay in Provisions into a certainty of Money. He was for his Learning surnamed *Beauclerk*; made many excellent Laws and Constitutions; gave great Ease to the People; was much beloved by them, and reduced the Measures of *England* to that Proportion which we now call

an *Ell*, and he left behind him only one Daughter, reigned 35 Years, and lieth buri'd at *Reading*.

Stephen Earl of *Blais*, Son to *Alice*, Daughter of the *Conqueror*, Usurped the Crown in 1135; he was a Man of Noble Parts, and hardy, passing Comely of Favour and Personage; he excelled in Martial Policy, Gentleness, and Liberality towards Men: To purchase the People's Love, he releas'd them of the Tribute called *Dane-gelt*; he had continual War against *Maud* the Empress, Daughter to *Henry* the First, and after a troublesome Reign of eighteen Years, ten Months and odd Days, he dyed, and lieth buried at *Font Everard*. He got the Crown by the Contrivance of his two Brothers, one Bishop of *Canterbury*, the other of *Winchester*, by engaging an Oath to the Nobility, that he would not expect their Allegiance longer than he maintained their Laws and Privileges.

Henry the Second, Son to *Maud* the Empress, Daughter to *Henry* the first, and to *Maud*, Daughter to *Malcolm*, King of *Scotland*, and *Margaret* Sitter to *Edgar Ætheling*; by which means the *Saxon* Blood was restored to the Crown in the Year 1154. This *Henry* the first of the Name *Plantagenet*, was a most famous Magnanimous Prince, and besides his Father's Inheritance, added many of the *French* Provinces to the *English* Crown, as also the Dutchy of *Acquitain*, and the Earldoms of *Guyen* and *Poictu* by *Eleanor* his Wife; and the greatest part of *Ireland* by Conquest: Towards the latter end of his Reign, he was much troubled with the unnatural Rebellion of his Sons. He dyed the sixth day of *July*, Anno 1189, and

reigned Twenty four Years and seven Months, lacking eleven Days: *Thomas Becket*, Arch-Bishop of *Canterbury*, was very troublesome to this King.

Richard the First, for his Valour and magnanimous Courage, surnamed *Cœur de Lion*, he with a most puissant Army Warred in the *Holy-Land*, where, by his Acts, he made his Name very famous, overcoming the *Turks* in several Battles, whom he had driven out of *Syria*. He also took the Isle of *Cyprus*, which he afterwards exchanged for the Title of King of *Jerusalem*. After many worthy Atchievements perform'd in those Eastern Parts, returning Homewards to defend *Normandy* and *Acquitain* against the *French*, he was by a Tempest cast upon the Coast of *Austria*, where he was taken Prisoner, kept two Years, and put to 10000 Marks Ransom by the Emperor; finally, he was slain at the Siege of *Chaluz* in *France*, by a Shot from an Arbalist, the Use of which Warlike Engine he first shewed to the *French*.

In his Days lived those Out-laws, *Robin Hood*, *Little John*, &c. he dyed the 6th of *April* 1199. King *John* next succeeded, or rather usurped the Crown, his Eldest Brother's Son *Arthur of Britain* being then living, whom he kept in Prison till he dyed. He was an unnatural Son to his Father, and an undutiful Subject to his Brother, neither sped he better in his own Reign; his own People hated him for his Cruelties, and the *French* having almost gotten his Kingdom from him, who on the Pope's Curse came to subdue it, with whom joyned many of his Subjects, by which the Land was brought to much Misery;

Misery ; but the People drove out the *French*, and brought the King to the Terms of *Magna Charta*, whereby the Land was again in quiet ; and finally, after a base Submission to the Pope's Legat, he was poysoned by a Monk at *Swinsteed-Abbey*: He dyed *October 1216*, after he had Reigned Seventeen Years and five Months wanting Days, and lieth buried at *Worcester*.

Henry the third Son to King *John*, a Boisterous and Turbulent young Prince, against whom the Barons strongly warred to bring him to the Confirmation of *Magna Charta* of his Father King *John*, which was afterwards done, and then, by the help of his Barons, he expelled the intruding *French* out of *England* ; but upon a Treaty in 1259, he did, for the Sum of 300000*l.* deliver up to the *French*, *Normandy*, *Anjou*, *Poitou*, *Tourain*, and *Main* ; and after Warring with his Barons, who at last, by force, obliged him to consent that the chief Justiciary, Chancellour, and Treasurer, should be chosen by Parliament, and they also got 24 Conservators of the Kingdom confirmed, twelve of which were chosen by the King, and twelve by the Parliament: His Reign was long, but troublesome, till about the Fortieth Year, when his hopeful Son *Edward* prevailed with him, to keep closer to the Laws and Customs of the Realm than he had done before. And having Reigned fifty Years and twenty eight Days, was buried at *Westminster*, of which Church he built a great part.

Edward the first, surnamed *Long-shanks*, who warred in the *Holy-Land*, where he was at the
time

time of his Father's Death, *Anno* 1272; a most Heroick Magnanimous Prince, he made several good Laws, for which he was termed the English *Justinian*, and Ruled the Kingdom with great applause and love of his Subjects; he awed *France*, subdued *Wales*, and brought *Scutland* into Subjection, disposing of the Crown thereof according to his Pleasure; he brought from thence the Regal Chair, still reserved in *Westminster-Abbey*; he was a right virtuous and Fortunate Prince; he Displaced and Fined corrupt Judges, and caused them to take an Oath they should take no Bribes: He Reigned Thirty four Years seven Months and odd Days, and lieth Buried at *Westminster*.

Edward the second, a most dissolute Prince, being ruled by his Favourite Flatterers, neglecting the Laws and Customs of the Realm, and his Father's Methods of Government and Advice, wherefore he was hated of his Nobles, and contemned by the Vulgar, and particularly for his immensurable Love to *Piercy Gaveston* and the two *Spencers*, on whom he bestowed most of what his Father had purchased with his Sword, as one writeth in these Verses.

Did Long-shanks purchase with his Conquering
Albania, Gascoyn, Cambria, Ireland, [Hand,
That young Carnavan, his unhappy Son,
Should give away all that his Father won!

He having Reigned nineteen Years, six Months and odd Days, was deposed, and *Edward* his Eldest Son Crowned King.

Edward the Third, that true Pattern of Virtue and Valour, was like a Rose out of a Bryar, an excellent Son of an evil Father; he made
 many

many good Laws, encouraged Merchandising, and brought (at his own Charge) many thousands of Artificers and Manufacturers from beyond the Seas, particularly that of Cloathing, and settled them up and down in *England* with large Privileges; for before his time Wool unwrought was sent out of *England* to several places, called *Staples*; he made the Law his Rule, and obliged all his Officers to do the like at their Perils; whereby he was highly beloved and honoured by his Subjects; he recovered *Berwick*, and the Isle of *Man*, and brought the *Scots* again to formal Obedience, who had gained much on the *English* in his Father's Life time, laid claim to the Crown of *France*, in the right of his Mother, and pursuance of his Title, gave the *French* two great overthrows, taking their King Prisoner, with divers others of the chief Nobility; he took also that almost impregnable Town of *Calais*, with many other fair Possessions in that Kingdom, and took the *French* King Prisoner: Reigned fifty Years, four Months and odd Days, and was Buried at *Westminster*, 1377.

Richard the Second, Son to *Edward* the Black Prince, the Eldest Son of King *Edward* the Third, an ungoverned and dissolute King, he set up for a Power to dispense with the Laws, governed Arbitrarily, and would be Obey'd without Reserve. He rejected the Sage Advice of his Grave Counsellors, was most ruled by his own self-will'd Passions; he used to say the Laws was in his Breast; so lost what his Father and Grand-father had gained: In his Life-time was that famous Rebellion of *Wat Tyler*,

Tyler and Jack Straw. He having Reigned twenty two Years, three Months and odd Days, was formally deposed for his evil Government, and afterwards murdered in *Pomfret Castle* by Sir *Pierce Exton*.

Henry the Fourth, Son to *John of Gaunt*, Duke of *Lancaster*, third Son to *Edward* the third, obtained the Crown *Anno* 1399, more by the ill Government of King *Richard* the Second, whereby he lost the Love and Aid of his Subjects, than by Lawful Succession: He was a wise prudent Prince, but was much troubled with Insurrections of his Subjects, which he having quieted, surrendered to Fate, having Reigned thirteen Years six Months and odd Days, and was Buried at *Canterbury*; before this Reign no Man was put to Death for Religion.

Henry the Fifth, who from a dissolute vicious Prince, became the Mirror of Kings, and Pattern of all Heroick Performances; he chose Wise Counsellors, and warned all his old Companions either to reform, or not to come to his Presence; he pursued his Title to the Crown of *France*; beat the *French* at *Agin-Court*, and was in Parliament of their Nobility, Clergy and Commons, ordained Heir apparent to the *French* Crown, but lived not to possess it, dying in the full Career of his Victories at *Vincennes* in *France*, and was brought over into *England*, and Buried at *Westminster*, 1422. He was a Prince of great Courage, Prudence, Justice, and Regularity, after he came to be a King, and Reigned nine Years, five Months and odd Days.

Henry

Henry the Sixth, surnamed of *Windsor*, his Birth Place, came to the Crown at nine Months old, of whom it was prophesied, *That what Henry of Monmouth had won* (which was his Father) *Henry of Windsor should lose*. He was a very proud Prince, and upheld his State, during the Life of his Uncles, *John Duke of Bedford*, and *Humphry of Gloucester*, after whose Death the Nobility growing Factious, he not only lost *France* to the *French*, but *England*, and his Life to the *Turkish* Faction. He having Reigned thirty eight Years, was overthrown by *Edward Earl of March*, descended by the Mother-side, from *Lionel Duke of Clarence*, second Son to *Edward the Third*, was sent to the *Tower*, and remained near nine Years a Prisoner, and afterwards restored to his Crown and Kingdom again. But *Edward* having raised an Army, marched towards *London*, to whom the City Gates were opened, and he again Proclaimed King, and *Henry* being sent to the *Tower*, where, within a while after, he was murdered, and Buried at *Chersey*, since removed to *Windsor*.

Edward the Fourth, a prudent politick Prince; he after nine bloody Battles, especially that of *Taunton*, in which were slain of the *English* Thirty six Thousand on both sides, was at last quietly seated in his Dominions of *England* and *Ireland*. In the Year 1465, he granted a great Number of Cotswold Sheep to be sent to *Castile*, &c. which has been judged prejudicial to *England*: He Reigned twenty two Years, one Month and odd Days, and was Buried at *Windsor*.

Edward

Edward the Fifth, his Son, a King Proclaimed, but before his Coronation was murdered in the Tower.

Richard the third, Brother to *Edward* the fourth, was Crowned King, ascending to the same by the Steps of Blood, murdering King *Henry* the sixth, and Prince *Edward* his Son. 3. *George* Duke of *Clarence* his own Brother, with many faithful Servants to King *Edward*. 4. *Edward* the fifth his lawful Sovereign, with Prince *Richard* his Brother. 5. *Henry* Duke of *Buckingham*, his great Friend, and 6. one *Collingborn* an Esquire; who was Hang'd, Drawn and Quartered, for making this Verse.

*The Cat, the Rat, and Lovel the Dog,
Rule all England under a Hog.*

In his short Reign were provided many good Laws for the Ease of the People, and he omitted nothing that might tend to the Honour of the Nation.

Finally, having Reigned two Years and Two Months, he was slain by *Henry* Earl of *Richmond*, at *Bosworth*, 1485, and Buried at *Grey-Friers* Church at *Leicester*.

Henry the seventh, who united the two Houses of *York* and *Lancaster*, by Marrying with *Elizabeth*, the Daughter and Heir to *Edward* the fourth; He was a Prince of marvellous Wisdom, Policy, Justice, Temperance, and Gravity; in his Reign a Law was made to make it High-Treason to raise Arms against a King, tho' he hath no other Right but meer Possession; to encourage Trade and Merchandizing, he lent great Sums of Money to young Merchants and Tradesmen, Interest-free, to the great

great Increase of his Revenue in Customs; he left the richest *Exchequer* of any King of *England*; and notwithstanding great Troubles and Wars which he had, 'tis said to amount to 180000*l*. he kept this Realm in right good Order, he built the Palace at *Richmond*, and the Chapel at *Westminster-Abbey*, a most accurate piece of Work, wherein he was interred after he had Reigned 23 Years and 8 Months.

Honry the eighth, Heir to both the Houses of *York* and *Lancaster*, succeeded *Anno* 1510. He Governed with great Applause for the first Twenty Year; after which, Passion, Luxury, and Pleasure prevail'd in him, and stained his former Glory; His Reign was then unhappy to his Queens, fatal to his Ministers, and cruel to all; he had six Wives, *Catherine* of *Spain*, *Anne* of *Bullen*, *Jane Seymour*, *Anne* of *Cleve*, *Catherine Howard*, and *Catherine Par*; two he Divorced, *Catherine* of *Spain*, and *Anne* of *Cleve*, two he Beheaded, *Anne* of *Bullen*, and *Catherine Howard*. In his Reign *Wales* was incorporated to *England*, and *Ireland* made a Kingdom. He erected six new Bishopricks, *Westminster*, *Oxford*, *Peterborough*, *Bristol*, *Chester*, and *Gloucester*: He was the most absolute King since *William* the Conquerour; in this Reign was the Sweating Sickness that affected the *English* all the World over. and was by Foreigners termed *Sudor Anglicus*; he left Issue *Edward* by *Jane Seymour*, *Mary* by *Catharine* of *Spain*, and *Elizabeth* by *Anne* of *Bullen*: He banished the Pope's Supremacy out of *England*, won *Bulloign* from the *French*: Liv'd admired, and feared of his Neighbour Princes; having Reigned

106 *The New Help to Discourse.*

Reigned 37 Years, 9 Months and odd Days,
Died the 28 of Jan. 1547, and was Buried at
Windsor.

Edward the sixth, a most Virtuous Religious Prince, whose Wisdom was above his Years, and whose Piety was exemplary; tho' his Affairs were carry'd on by divided Councils, yet he perfected the Reformation begun by his Father King *Henry*: He was perplexed by the unhappy Differences between his two Uncles *Edward* and *Thomas Seymour*, upon a Point of Honour started by the Pride of their Wives, that at last they brought them both to the Scaffold, to his unspeakable Loss. At the Age of Sixteen Years he departed this Life, having Reigned six Years, five Months, and odd Days, and was Buried at *Westminster.*

Mary, his Sister, whom King *Henry* begat of *Catherine of Spain*, she restored again the Mass, set at Liberty those Bishops imprisoned in her Brother's Reign, and imprisoned those who would not embrace the Romish Perswasion. She was very Zealous in the Cause of the *Pope*; for not yielding to which, many Godly Bishops and others of the Reformation, suffered Martyrdom: in her time was *Calais* lost to the *French*, the Grief whereof, it was thought, broke her Heart; she Reigned five Years, five Months, and odd Days, and was Buried at *Westminster.*

Elizabeth, Daughter to *Henry* the eighth, by the Lady *Anne of Bullen*, came to the Crown the 15th of *January*, 1588, a most Heroick Virtuous Lady; she again banish'd the *Pope's* Power out of *England*, reduced Religion to its primitive Purity, and refined the Coins. She in-

vited

vited into this Kingdom Multitudes of Foreign Artificers, and settled them in many Places, particularly in *Norwich, Colchester, &c.* to the Strengthening and Enriching this Kingdom far more, than any of her Predecessors had done. Merchants in her time were very much respected in all Parts of the World, she did more than double the Trade and Strength of the Nation in her Reign, she raised very few Taxes, saying, *The Wealth being in her Subjects Hands, would encrease and multiply by Trading withal, and when she wanted, she knew they would freely supply her.* In her Reign, Work-Houses, and Stocks of Materials and Stuff, to employ the Poor, were provided in all Parishes throughout the Kingdom, to the wonderful Relief and Accommodation of them all: The poor's Tax in her time was not a tenth part so much as of later Years. Those Work-Houses having been suffer'd to decay, and the Stocks to be wasted by Want; whereof Beggars have encreased, and Laziness and Theft have crept into the room of Ancient Industrious Diligence, and Honest Employment. For the Defence of her Kingdom, she stored her Royal Navy with all Warlike Munition, aided the Scots against the *French*, the *French Protestants* against the *Catholick*, and both against the *Spaniard*. She caused the *Militia* Forces of the Kingdom to be Disciplined and Instructed, and render'd them so useful, that before the Arrival of the *Spanish Armada*, which had 30000 Land-men on Board, she then had got 30000 Horse and Foot, well appointed Men, to oppose their Landing; among whom she rode on Horse-back, encouraging them, and offer'd

offer'd to lead them herself in Person: Which *Armada* she defeated, and overthrew in 88. *Holland* found her a fast Friend against the Force of *Spain*; the Ocean itself was at her Command, and her Name grew so redoubted, that the *Muscovite* willingly enter'd into League with her: She was famous for her Royal Government among the *Turks*, *Persians*, and *Tartars*; which having endur'd Forty four Years, five Months and odd Days, she Died, being Aged about 70 Years, and was buried at *Westminster*: She was a learned Princess, could speak four or five Languages, and delighted in the *Mathematicks*, *History*, and *Geography*.

King *James*, who had been a King from his Cradle, being the sixth of that Name in *Scotland*, and the first in *England*. He was in *Edinburgh* Proclaim'd King of *Scotland*, *England*, *France* and *Ireland*, April 3d, 1603. He set forward for *England* on the 5th of April, 1603, accompanied with many Nobles of both Nations, arrived at *London* the 7th of May following, and was Crowned at *Westminster*, on St. *James's* Day following: And in the Year 1604 *November* the 5th, was discover'd the Gunpowder Plot, contrived by *Papists*, to have blown up the King, Prince of *Wales*, and Parliament. In the Year 1606 he settled Bishops by a Parliament at *Perth*, which caused great Contests and Broils in *Scotland*; he made Peace with *Spain*; he married his Daughter, the Lady *Elizabeth* to the *Electoꝛ Palatine*; he sets his Son *Charles* Prince of *Wales*, to marry the *Infanta* of *Spain*, but without Effect; he Instituted Knights, Baronets, and for a great Sum of Money

Money quitted the *Brill*, *Flushing*, and other
 Cautionary Towns to the *Dutch*; he made Sir
Robert Carr D. of *Somerset*, and Sir *George Vil-*
lers D. of *Buckingham*, who raised and pulled
 down Sir *Francis Bacon*, Viscount *St. Albans*,
 Lord Chancellor of *England*, and at the Influence
 of *Gundimore*, the *Spanish* Ambassadour, Sir *Wal-*
ter Rawleigh was executed upon a Sentence that
 had passed upon him 15 Year before, tho' he had
 the King's Commission, and Commanded at Sea
 great part of that time: This King was very pro-
 fuse at his first Beginning, coming to a rich
Exchequer, not considering til almost too late;
 and was esteem'd to be inclin'd to Arbitrary
 Rule, but had not Money, nor a Sufficiency
 of Innate steady Courage to go thro' where
 Opposition was strong; he had two Sons and
 three Daughters by *Q. Anne*, Daughter to *Fre-*
derick the 2d, King of *Denmark*; but only
Charles his Successour, and *Elizabeth* Electress
Palatine survived him: He was a peaceable
 Temper, and in the Case of his Son-in-law the
St. Elector Palatine, he was blamed by many; (as
 being so to Excess.) He was famed for his Lear-
 ning: The Protestant Scottish Nobility had
 special Care of his Education, and appointed
 the learned *Buchanan* for his Tutor, whereby
 he was reputed the most learned Prince of his
 Time.

Charles the 1st, Born the 19th of *November*,
 1600, at *Dumferling* in *Scotland*, was two Years
 after created D. of *Albany*, and on the Death of
Prince Henry, was Prince of *Wales*, and the
 15th of *February*, 1622, being attended by the
 D. of *Buckingham*, Mr. *Porter*, and Mr. *Cotting-*

ton, sets forward for *Spain*, to expedite an intended Match with the *Infanta Maria*, which on his first Arrival, went on successfully, but after, on a sudden, was crush'd, whether by the *English* or *Spanish* Court is uncertain; upon his Return to *England*, a Match is propos'd from *France*, and accepted of. K. *James* Dies, and Prince *Charles* is Proclaimed King. The Articles of Marriage are agreed upon between the King and *Henrietta Maria* of *France*. On the 18th of *June*, a Parliament met, where the King press'd for Supplies for carrying on the War for the Recovery of the *Palatinate*, but the Commons insisting upon having an Account of former Subsidies, and to have other Grievances redress'd in the first Place, which at last caused their Dissolution, and the King issued out Letters for Loan-money by Privy-Seals. *February* the 6th another Parliament was called, and the Coronation Day appointed, and all that had 40*l.* per *Ann.* and upwards, were summoned by Proclamation, to come and receive the Order of Knight-hood: This Parliament followed the Steps of the former, and refused to grant any Supplies till they had obtain'd Redress of Grievances. This Parliament was also Dissolved, and Tunnage and Poundage is Collected by Advice and Authority of Privy-Council; and a Benevolence is likewise set on Foot, and several Persons upon refusal are Imprisoned. Now one *Sithorp*, and one *Manwairing* were noted for crying up the Prerogative and Passive Obedience, in their Pulpits, and others also with them; so that this King wanted nothing but Money to make himself Absolute.

On

On the 17th of *March*, 1627, a Third Parliament was called, and upon demand of Supplies, this Parliament first desired a publick Fast, and complained of Billetting Soldiers, Loans, and Imprisonments against Law, and Unparliamentary Methods of raising Money, and bring in a Bill called the Petition of Right; which after a considerable Argumentation on the Court and Country's Side, was pass'd into an Act of Parliament. A little after this, the D. of *Buckingham* was stabbed by one *Felton*; and this Parliament acting like the two former, was Dissolved, and *Selden*, and several other Members of this Parliament, that had Opposed the giving of Money, were Imprisoned in several parts of the Kingdom, far distant from their own Dwellings: Now the King Levies Ship-Money, but was by some Opposed, whereupon the twelve Judges were advised with, and Ten gave their Opinions for the King, and Two Dissented. On the 3d of October, 1641, another Parliament met, which insisted on the former Grievances, and impeached Arch-Bishop *Laud*, the Earl of *Strafford*, and the Lord keeper *Finch*, the two first were sentenced and Beheaded, the High-Commission, and Star-Chamber Courts are put down by Act of Parliament: The *Irish* Rebellion broke out, and a great number of Protestants and their young Children were must inhumanly Murdered: The King caused a Charge of High-Treason to be brought against the Lord *Kimbolton*, *Pim*, *Hamden*, *Haselrigg*, *Hollis* and *Stroud*, all of them Members of Parliament, and went in Person to the House to demand them, but the House Voted,

ted such coming with Papists and Soldiers, was a treacherous Design against the King and Parliament: Soon after the King left the Parliament, and retir'd to his Palace, where he Summons the Gentry, and sets before them the Necessity of his Arming, and goes to *Nottingham*, and sets up his Standard, and gathers up Armed Men, and then Marched to *Shrewsbury*: The Parliament seized the Militia, and made the Earl of *Essex* General for the King and Parliament (for under this Name their Army went) both Armies met at *Edge-Hill*, and had a Bloody Battle in 1642. The Parliament's Army kept the Field, and from that time forward, till the Year 1646, (many Battles were fought with various Success on each Side) when the King's Affairs were brought very low, and the King having fled to the *Scots*, they afterwards deliverd him to the *English* Parliament. About the beginning of *January*, 1648, the Parliament made an Ordinance to bring him to his Tryal, and afterwards they Erected a High-Court of Justice, who found him Guilty, and the President pronounced Sentence of Death, which was effected by Be-heading him on the 30th of *January* 1648.

Charles the 2d Born the 29 of *May*, 1630, being abroad at the time of his Father's Death; the House of Commons being now in full Power, abolish Kingly Government. The *Dutch* now allow'd the King the Freedom of their Country, but without any publick Character; the King went thence to *France*, and was there honourably receiv'd. *Cromwel* having almost subdued all *Ireland*, left *Ireton* to compleat

compleat it, and returned for *England*; the
Scots having Proclaimed the King, send Propo-
sals to him, viz. That he should take the Co-
venant, revoke his Commission to *Montrose*,
renounce his Negative Voice in Parliament,
with some other Articles, to which the King
agrees with some little Variation: But before
this Treaty was finished, *Montrose* was Defeated,
and taken and put to Death: The King arrived
in *Scotland*, and was a Second time Proclaimed
King. The *English* Parliament now, to pre-
vent the *Scots* entering in *England*, sent *Crom-*
wel with an Army, and at *Dunbar* this Army
entirely defeated the *Scots*; however, the King
was Crown'd at *Scone*, and being now himself
at the Helm of Affairs, tho' *Cromwel* was still
in *Scotland* over-running the Country, and bu-
sied there, the King on a sudden marches for
England, and came to *Carlisle* in the begin-
ning of July, 1651, after several Skirmishes
by the Way comes to *Worcester*, where *Cromwel*
arrives in 5 or 6 Days after, and on the 3d of
Sept. the two Armies engage, and the King's
Army is totally routed, the King escapes
away to *France*. The *Scots* being perfectly sub-
dued, and the Administration of their Affairs
chiefly in the *English* Hands, thirty Commis-
sioners or Parliament-Men are allow'd them to
come and sit in the *English* Parliament, and so
both the Kingdoms are become one Common-
Wealth. The King now being Ill-treated in
France, *Cromwel* and the *French* King having
made a new League, the King removes out of
France, and *Cromwel* Dying the 3d of *Sept.*
1658. *Richard* his Eldest Son succeeds him,
but

but in a short time he resigned, and the old Parliament Members were restored, and *Monk* was made Captain General of all their Forces in the three Kingdoms, and now they hold a Correspondency with the King, the Parliament dissolve themselves, and on the 25 of *April*, 1660, a new Parliament met at *Westminster*, the two Houses and City of *London* send Commissioners to the King, and make presents to his Majesty, and his two Royal Brothers. Admiral *Montague* delivers the Fleet to the King, who landed at *Dover*, and made a splendid Entry thro' the City of *London*, on the 29th of *May*, 1660, it being his Majesty's Birth-Day. An Act of Indemnity is past; the D. of *Glocester*, in a short time after the Restoration, falls Sick of the Small Pox and Dies; the Princess of *Orange* being here, falls Sick of the Small Pox, and likewise Died the 24th of *December*, the same Year. On the 22d, of *April*, 1661, the King Rode thro' the City, and the next Day was Crown'd at *Westminster*; now Murmuring and Complaints being made against the *Dutch*, a War is resolved on, and on the 3d of *June*, 1665, was a bloody Fight, wherein *Opdam*, the *Dutch* Admiral was blown up. In this Year was a great Plague in *London*, where above 68000 Persons Died of that Distemper. The *French* King now joyns with the *Dutch* against the *English*: In 1666 a dreadful Fire happen'd in *London*, that destroy'd 13000 Houses, besides Churches and Goods, to an inestimable Value. In 1667, a Peace is concluded with the *Dutch*. In 1670, the Triple League between *England*, *Sweden*, and *Holland*

Holland is concluded, in 1671. the Triple League is broken, the Exchequer shut up, and the *Dutch Smyrna Fleet* is attacked, and afterwards a War with the *Dutch* is declared, and now the *French* joyn with the *English* against the *Dutch*; the *Dutch Fleet* surprize the *English Fleet* at Anchor in *Sal-bay*, who cut their Cables, and stand to Sea; we lost the Earl of *Sandwich*; and the Royal *James*, who sunk; the *Dutch* lost an Admiral; and in 1673, several Sea-fights happened, without any great Loss on either side. In 1678, the Popish-Plot was discovered, and the Parliament press for the D. of *York's* removal from the King's Presence; the Parliament is dissolved after 17 Years continuance, and another Parliament is summoned, which fall upon the D. of *York*; in 1679, Vote a Bill of Exclusion against him; this Parliament is also Dissolved, and another Summoned to meet in *October* following, in which Complaints grew still greater: In the Year 1680, crowds of Petitions from all Quarters came to the King for the Sitting of the Parliament; but there were a Party of the Duke's Friends called *Abhorrrers*, that declared against Petitioning: But the Parliament soon after made a Vote declaring, *That it was the Subjects undoubted Right to Petition*; and they Likewise Voted, *That if the King should come to an untimely End, (which God forbid) they would revenge on the Papists*: The same Year, *January* the 7th, they made this Vote, *That whosoever should lend the King Money upon any Branch of the Customs, Excise, or Hearth-Money, should be judged to hinder the sitting of Parlia-*

ment: The Duke of *Monmouth* is put out of his Offices, and declared to be Illegitimate: the Earl *Shaftsbury* is removed, and the Parliament prorogued to the 24th of *March*, and after was dissolved by Proclamation: In the Year 1681, another Parliament called met at *Oxford*, but being of the same Completion of the former, was shortly dissolved.

About this time, *Quo Warranto's* are brought against many Charters of Corporations up and down the Kingdom, particularly that of *London*, which were taken away; and the Government of the City taken into the King's Hands, who appoints Mayors and Aldermen by Commission. At last King *Charles* falls sick of an Apoplexy, and Dyes *Feb. 6. 1684*, in the 55th Year of his Age, and 37th of his Reign, tho' not without great Suspicion of foul Practice, by some forward Papists, who would not stay longer for one whom they were sure would carry on their Interest, which they judg'd now in a fair way of accomplishing, from the profess'd Doctrine of Passive Obedience, in so many of the Protestant Clergy and their Followers.

James the 2d, Born *Octob. 14th, 1633*. and immediately declared Duke of York. Upon the Death of *K. Charles II.* he was proclaimed King, and was Crowned the 23d of *April* following; and being Confident he should have no Opposition from his Passive-Obedient Protestant Subjects, and spurr'd on by his Popish Friends, he takes the Customs without Consent of Parliament, makes Papists Judges, Bishops, Heads of Colleges; and his Judges by their Zeal to serve him, give Judgment

for

for his Dispensing with the Laws of the Land, at his own Discretion; whereupon he turns out Protestant Officers in the Army, and puts in Papists, causes Popish Books to be Printed, and dispersed among the common Soldiers. Mass-Houses, Popish-Schools, were set up in City and Country, and Popery trooped on apace. In short, this Prince seemed fully to have gained that most absolute Power, which was so strenuously opposed in his Grand-Father's, Father's, and Brother's time; and had he not been so forward and bare-faced a Papist, he might have kept it. Having Reigned almost five Years, upon the arrival of the Prince of *Orange*, in *Octob.* 1688, and perceiving a general Defection of his Subjects, he abdicated his Government, and went into *France*, where he dyed.

William the 3d, and Mary the 2d, coming to the Crown, the late Abdicated King *James*, by the Assistance of the *French* and Irish Papists, took up Arms in *Ireland*, where King *William* went in Person, and routed all his Army at the *Boyne*, forcing the late K. *James* to return to *France*. In this Reduction of *Ireland*, the Protestants of *London-Derry*, thro the Conduct of Coll. *Walker*, a Clergy-Man, left to Posterity, a Glorious Pattern of Bravery and Courage. In the Year 1694. *Dec.* 28. Queen *Mary* dy'd of the Small-Pox, to the inexpressible Grief of the whole Nation, she being a true System of all that's Lovely and Good. K. *William* carries on the War in *Flanders*, and humbles the *French*; the Elector of *Bavaria* perfidiously betrays him. The Papists form a cursed Plot to Assassinate the King; *Pendergrass*

discovers it. Sir *John Fenwick* is beheaded for it on Tower-hill. Sir *John Friend*, and Sir *W. Perkins*, are also Hang'd Drawn, and Quarter'd, and their Limbs put on the City-Gates; as also *King, Keys*, and *Charnock* were executed for the same. Upon which the Nation immediately enter into an Association to stand by the King. The current Coy'n of the Kingdom is politickly reform'd, and Clipt Money suppress'd: *Guineas* at this time went for 30 s. His Majesty to secure the Protestant Religion, and the Liberties of his Subjects, ratifies in Parliament the Act of Settlement: Having convinc'd the World that his Victorious Arms enabled Britain to hold the Balance of Europe; he fell sick at his Palace at Kensington, and dy'd on Sunday Morning, the 8th of *March*, 1702, having Reign'd 13 Years, to the Terror of Rome and France. The Mourning was universal, not so-much out of Custom, as thro' a sincere Affection the People had for him. So that for some time the Nation was o'erwhelm'd in Tears.

ANNE, Queen of *England*, Daughter to the late K. *James*, succeeded next to the Crown. She commenc'd the War with France, gave considerably to the numerous poor Clergy. She makes the D. of *Marlborough* her General; and he beat the whole French Army at *Blenheim* and *Hochstedt*; afterwards routs them in every Campaign, and obliges France to spew up all she had stollen, and carries a War into her very Bowels; and might have Crown'd his Mistress in Paris, had not British Courage been shamefully abandon'd, and a victorious General

ral displac'd. Besides, the Queen's Loyal Con-
 fort, Prince *George* of *Denmark* dying, her good
 Ministry is chang'd, and evil Counsellors sur-
 round her, who being in the Pretender's Inte-
 rest, hasten'd the Disgrace of the D. of *Marlbo-*
rough, one of the greatest *Generals* then in the
 World, who retir'd abroad. The *Duke* of *Or-*
mond took his Post, with Orders to abandon
 the *Dutch*, agree to a separate Cessation of
 Arms. One *Sacheverell*, and some others in
 this Reign, preach'd the People into a Spirit of
 Animosity, about a ridiculous Story of the
 Church of *England's* being in Danger from the
Dissenters. So that the Nation was even ripe
 for a *Civil War*; the fiery Zealots of the Ch.
 having persuaded the Q. to Sign the Schism
Bill, unnaturally depriving the *Dissenters* of
 the Liberty of Educating their own Children:
 But the *Sting* of that *Bill* being first taken out,
 by some *Protestant Patriots*, it had no other
Effect than discovering what Venom was in-
 tended by it. And now the Q's Counsellors
 quarelling among themselves, her Reign be-
 comes uneasy, and the People's Liberties pre-
 carious, her *Majesty* falls sick: So that what
 with Grief, and the stubborn Behaviour of
 those about her, the Wretches (it's thought)
 broke her Heart, she dying *August* the *First*,
 1714, the very *Morning* the Schism-*Bill* com-
 menc'd.

GEORGE AUGUSTUS Elector of *Hinover*,
 now K. of *Great Britain*, a true *Prote-*
stant Prince (whom God Almighty long pre-
 serve) succeeded immediately Qu. *Anne* in

the Throne, pursuant to the Act of Settlement, to the great Mortification of the Papists, and the Pretender's Party. At the King's first coming to Council, he graciously declar'd to maintain Liberty of Conscience in the Churches of England and Scotland; and pursuant thereto, turns out those Betrayers of the Nation, who had crept into the Ministry in the Four last Years of the Reign of Q. Anne. Upon which the perjur'd Earl of Mar, and others, take up Arms for the Pretender, and raise a Rebellion in Scotland. The Pretender leaves France, and heads the Rebels at Perth, he is proclaim'd King, but has not Courage to withstand King George's Troops. Mar is beaten at Dumblain by the D. of Argyle, when in a few Days the Pretender and he cowardly leave their Party, sneak on board of a Vessel, and steal away to France. A Party of the Rebels, headed by one Forster as General, marched to Preston in Lancashire, but are stopp'd by General Wills, who invested the Place, and obliged them to surrender at Discretion. Several Hundreds of the Prisoners are brought to Town, pinion'd on Horseback, most of 'em Men of desperate Fortunes. The Lords Derwentwater, Kenmure, Nithisdale, Nairn, Widrington, Carnwath, and Winton, were committed to the Tower, the rest to Newgate and the Marshalsea. As for the Lords Derwentwater and Kenmure, they were beheaded on Tower Hill, Nithisdale and Winton made their Escape; the rest continued in the Tower, till the Act of Indemnity.

Merry Jests, Witty Sayings, Silly Bulls.

THE King of *Sweden* coming to a Town of his Enemies with a very little Company, they, to slight his Force, did hang out a Goose for him to shoot at; but perceiving before Night, that those few Soldiers had invaded, and set their chiefeſt Holds on Fire, they demanded, what his Intent was? He answer'd, *To roast your Goose.*

ONE being much abus'd by a Miller, the Fellow at last told him, that he thought there was nothing more Valiant than the Collar of a Miller's Shirt; and being asked his Reason, answered, *Because every Morning it had a Thief by the Neck.*

TWO Gentlemen of *Stepney* going homewards over *Moorefields*, about Twelve of the Clock at Night, were ſtaid by an impertinent Conſtable, with many frivolous Questions, more to ſhew his Office than his Wit; one whereof was, *If they were not afraid to go Home at that time of Night?* They answer'd, *No: Well, ſaid he, I ſhall let you paſs at this time; but if you ſhould be knock'd on the Head before you get Home, you cannot but ſay, There was a good Watch kept in Moorefields.*

COUNSELLOR Jefferies, upon a Tryal, examining a Witness for the adverse Party, who was in a Leather-Doulet, baul'd out, You Fellow in a Leather-Doulet, what have you for Swearing? The Man reply'd, Truly, Sir, if you had no more for Lying, than I for Swearing, you might wear a Leather-Doulet as well as I.

AN Excise-Man looking on a Boy a Fishing, My pretty Lad, says he, What do you Fish for? I Fish for the Devil, says the Boy, but I want the right Bait to catch him with: What Bait is that? saith the other; Indeed, Sir, says the Boy, I have heard there is no better Bait in the World than an Excise-Man for that purpose.

ONE Time Jefferies sitting as Judge at the Assizes, and seeing a Man with a great Beard give his Evidence awkwardly, told him, That if his Conscience was as large as his Beard, he might swear any thing. The Man being nettled, reply'd, If you measure Consciences by Beards, your Lordship has none at all.

A Shoemaker, to mock a Cobler, said, What News from Hell? How fares the Devil? Says the Cobler, he was just riding out as I came thence; and pulling on his Boots, he was in the Shoemaker's Stocks, and desired me to send him a Shoemaker to widen his Boots, and draw them on for him.

ONE was persuaded to venture something at the Lottery: Not I, said he, for none has Luck at it but rank Cuckolds. His Wife standing by, persuaded him by all means to venture

venture; For, said she, I am certain you will have very good Luck.

A Fellow going in the Dark, held out his Arms to defend his Face; coming to the Door, he ran his Nose against the Edge of it, whereupon he cryed out, Hey day, what's the matter, my Nose was short enough just now, and is it in so short time grown longer than my Arms.

A Young Gentlewoman desired a Painter to draw her exactly as she was a Maid, and of the same Stature, which he did according to her Desire, excepting (as we said) that he had drawn her less than she was; O Madam, said he, Posterity would never believe my Draught, had I made you Taller, or so Big; for it is very rare in this Age, to find a Maid so Big and so Tall.

A Gentleman meeting a Nobleman's Buffoon, ask'd him his Name: Why, one of your Name, says he. I know that, says the other: But what is your Name? The Fool replied, My Name is my Father's Name. And what is his Name? quo' the Gentleman. It is the same Name as my Name; cry'd the Fool: Sys the Gentleman, What then is both your Names? Then said the Fool, They are both like one another.

ONE riding towards Tame, and Galloping across Plow'd Land, ask'd one, if that were the way to Tame. I Sir, says he, your Horse, if he be as wild as the Devil.

A Captain being told by his Soldiers they were very Lousie. Turn your Shirts, and shake them, says he, then the Lice will have a Day's

March at least, before they can come again to your Skin.

A Dog having bitten a Fool, who the next Day finds the Dog sleeping, knock'd out his Brains, saying, Let him that Hurts others, take care where he sleeps.

A Man having a Legitimate Son, and a Bastard, made the Bastard his Heir: the Son twitted the Bastard, that he came in at the Window. Truly, says he, I did so; but it was to keep you out of the House.

ONE seeing a Carpenter at Work in a Bowling-Green, ask'd him what he was about? Said he, I am making a Bench for the Standers-by to sit on.

A Woman lying on her Death-Bed, desired her Husband's leave to make her Will: What needs that, says he, you have had your Will all your Life-time, and would you have your Will when you are dead too?

A Half-witted Spark sent for a Smith to hang him up a couple of Pictures; when the Smith had done, he ask'd him what he must have: Sir, says the Smith, there are two Ten-penny Nails; and for my Labour what you please: Well, says he, there's two Shillings; Twenty-pence for the Nails, and a Groat for your Labour.

A Fellow being in the Stocks, cries, I can see over the Wood, throught the Wood, but cannot get out of the Wood, tho' my Friends halloo to me, who but just now left me in the Wood.

EPIGRAMS.

To the Reader.

THou that readst these, if thou commend'st
(em all;
Thou'st too much Milk; if none, thou'st too
(much Gall.

On the Compter.

(but Wit,
BEdlam, fate bless thee, thou want'st nought
And having gotten that, we're freed from it.
Bridewell, I cannot any way despise thee,
For thou dost feed the Poor, and jerk the Lazy.
Newgate, I cannot much of thee complain,
For once a Month thou free'st Men out of Pain.
But from the Compter Heav'n itself defend us,
To Bedlam, Bridewell, or to Newgate send us,
For there in time, Wits, Work, or Law sets free,
Nothing but Money here gets Liberty.

On Drunkenness.

IT is a Thief, that oft before his Face,
Steals Man away, and lays a Beast in's Place.

On Pious Uses.

THey that in Life oppress, and then bequeath
Their Goods to pious Uses at their Death,
Are like those Drunkards being laid asleep,
They belch and vomit what they cannot keep.

On

On a Prison.

A Prison is a House of Care,
 A Grave for Men alive,
 A Touch-Stone for try a Friend,
 No Place for Men to Thrive.

Self-Love.

WE to ourselves most partials Judges be,
 And Faults in others, not ourselves can see.
 Our Enemies we fain would have 'em Halter'd
 But when we Judge ourselves the Case is alter'd.

On Idolatry.

WHich is the greater Sin, and which the least,
 Which finds the sharper or the milder Rod,
 To turn God's glorious Image to a Beast,
 Or turn the Image of a Beast to God?

On Mammon.

MAmmon's grown rich, does Mammon boast
 The stalled Ox as well may boast he's fat.

The Lyar and the Thief.

THE Lyar and the Thief have one Vocation,
 Their difference is but only in their Fashion,
 They both deceive, but diversly proceed,
 The first deceives, by Word, the last, by Deed.

On the World.

THE World's an Inn, and I her Guest,
 I Eat and Drink, and take my rest:
 My Hostess's Nature does deny me
 Nothing wherewith she can supply me:
 Where, having staid a while, I pay
 Her lavish Bills, and go my Way:

Conclusion of the Epigrams.

HERE Muse cast Anchor for a little while,
 And to more Mournful Matter turn thy Stile.

E P I T A P H S.

On a Hocus Pocus.

HERE Hocus lies with his Tricks and his Knocks,
 Whom Death has secur'd as a Jugler's Box:
 Who many hath cozen'd by his Leiger-de-main,
 Is Presto convey'd, and here under-lain.
 Thus Hocus is here, and here he is not,
 While Death plaid the Hocus, & brought him to Pos.

On Bernard.

IF Heav'n be pleas'd when Men do cease to sin,
 And Hell be pleas'd, when it a Soul doth win,
 If Men be pleas'd when they have lost a Knave,
 Then all are pleas'd: here's Bernard in his Grave.

On John Taylor the Water Poet.

HERE lies the Water-Poet, honest *John*,
 Who rowed on the Streams of *Helicon*,
 Where having many Rocks and Dangers past,
 He at the Haven of Heav'n arriv'd at last.

On a Man and his Wife buried together.

READER, cease they Pace, and stay,
 Hearken unto what we say,
 As you are, such once were we,
 As we are, such shall you be:
 Then provide whilst Time you have,
 To come Godly unto your Grave.

An ancient Epitaph on the Earl of Devonshire.

HO stay, who lies here,
 I the good Earl of *Devonshire*,
 And *Maud* my Wife that lov'd full Dear,
 We lived LXV Year.
 What we spent, we had;
 What we gave, we have;
 What we left, we lost.

On John Lilburn.

UNtimely, 'cause so Late, and Late, because
 To so much Mischief it no sooner was;
 Is *John* departed? And is *Lilburn* gone?
 Farewel to both, to *Lilburn*, and to *John*?
 Yet being dead, take this Advice from me,
 Let them not both in one Grave buried be.

Lay

Lay *John* here, and *Lilburn* thereabout,
For if they both should meet, they would fall out.

On Death.

THE Death of all Men is the total Sum,
The Period unto which we all must come.
He lives but a short Life that lives the longest,
And he is Weak in Death, in Life was Strongest.
Our Life's like Cobwebs, be we ne'er so Gay,
And Death's the Broom which sweeps us all away.

R I D D L E S.

Riddle 1.

I Went to the Wood, and I got it,
I sat me down, and I sought it.
I kept it still against my Will,
And so by force Home I brought it.

Resolution.

It was a Man had a Thorn in his Foot.

Riddle 2.

Behond the Sea there is an Oak, and in that
Oak is a Nest, and in that Nest, an Egg;
and in that Egg there is a Yolk, which calleth
together all Christian Folk.

Resolution.

*The Oak is the Church, the Nest is the Belfrey,
the Egg is the Bell, and the Yolk the Clapper.*

Riddle

Riddle 3.

I went, and I went, I cannot tell whither
I met, and I met with I cannot tell who; I
had a Gift given me, I shall never forego;
and yet I came a true Maid home.

Resolution. *Child went to be Christned.*

Riddle 4.

My Coat is Green, and I can Prate
Of divers Things within my Grate;
In such a Prison I am set,
That hath more Trap-Holes than a Net.

Resolution. *A Parrot in a Wyre Cage.*

Riddle 5.

There was a Bird of great Renown,
Useful in City and in Town,
None Work like unto him can do.
He's Yellow, Black, Red, and Green;
A very pretty Bird I ween,
Yet he is both fierce and fell,
I count him Wise that can this tell.

Resolution. *The painful Bee.*

Riddle 6.

Learning hath bred me, yet I knew no Letter,
I have liv'd among Books, yet am ne'er the better,
I have eaten up the Muses, yet know not a Verse.
What Student is this, I pray you rehearse?

Resolution. *A Worm bred in the Book.*

Riddle.

Riddle 7.

All Day, like one that's in Disgrace,
He resteth in some secret Place,
And seldom peepeth forth his Head,
Until Day-Light be fully fled;
When in the Maid's, or good Wife's Hand,
The Gallant first had Grace to stand,
Whence to a Hole they him apply,
Where he will both live and dye.

Resolution, *A Candle.*

POSIES for RINGS.

GOD did Decree our Unity :
Rings and true Friends, are without Ends;
We are agreed, in time to speed,
In thy Breast, my Heart doth rest.
I trust in time, thou wilt be mine.
Faithful Love, can ne'er Remove.
T's Love alone makes Two but One.
I seek to be not Thine, but Thee.
As I to thee, so Respect me.
In Body two, in Heart but you.
As I to thee, so wish to me.
Where Hearts agree, no Strife can be.
God above increaseth our Love.
Heart and Hand at your command.
Nothing for thee too Dear can be.
The Eye findeth, the Heart chooseth,
The Hand bindeth, and Death looseth.
Wit, Wealth, and Beauty, all do well,
But constant Love doth far excel.

ACRO.

ACROSTICKS.

Acrostick on Malt.

Malt is the Grain of which we make strong Ale
Ale is the Liquor that doth make us merry,
Let but a Toast be put in't, 't will not fail
To make the Heart light, and to sing *Down derry.*

On Time.

Time with his Scythe brings all to their last Home
In vain to plead, none can withstand his Doom,
Monarchs by Death's triumphant Hands are made
Equal i'th' Grave unto the Sythe and Spade.

On Death.

Death is the last End of our mortal Race;
Each Hour we spend, we thither fly apace;
A little time it is in Life we have,
To Day we're here, to Morrow in our Grave:
Help us then, Lord, no Aid but thee we Crave.

ANAGRAMS.

TOAST.

Anagram.

A S O T T.

Exposition.

A Toast is like a Sot, or what is most
Comparative, a Sot is like a Toast;

For

For when their Substance we in Liquor sink,
Both properly are said to be in Drink.

L O S T E.

Anagram.

S T O L E.

Exposition.

This Anagram mysterious Sense may boast:
For what was Stole, is found in what was Lost.

A Fancy upon Words.

HE that's devoted to the ——— GLASS
The Dice, or a lascivious ——— LASS
At his own Price is made an ——— ASS
He that is greedy of the ——— GRAPE
On Reason does commit a ——— RAPE,
And changeth Habit with an ——— APE.
The Lover whose Devotion ——— FLIES
Up to the Sphere where Beauty ——— LIES,
Makes Burning Glasses of his ——— EYES
If long he to that Idol ——— PRAY
His Sight, by Love's inflaming ——— RAY
Is lost for Ever and for ——— AY.

P R O V E R B S.

YOung Men think Old Men are Fools, but
Old Men know young Men to be Fools.
Marriage and Hanging goes by Destiny.
He that Marries a Widow and two Children,
Marries three Thieves.
Hot Love is soon Cold.
A Ship and a Woman want always trimming.
A Woman and a Glass are always in danger.

Fire

134 *The New Help to Discourse*

Fire and Water good Servants but had Masters.
A rolling Stone never gathers Moss.

The Burnt Child dreads the Fire, when Old
Fools will play with Coals.

The nearer to Church, the further from God.

Anger dyeth quickly with a good Man.

For that thou canst do thyself, rely not on another.

Be not a Baker, if your Head be of Butter.

On a good Bargain think twice.

Bashfulness is an Enemy to Poverty.

Beauty draws more than five Yokes of Oxen.

He who lies long in Bed, his Estate feels it.

It is easy to bowl down Hill.

In a calm Sea every Man is a Pilot.

If thou hast not a Capon, feed on an Onion.

It's a bad Cause that none dare speak in.

Woe to the House where is no Chiding.

When you ride a Colt, see your Saddle be girt.

Keep good Men Company, and you'll be one.

Confessing a Fault makes half amends for it.

A covetous Man is like a Dog in a Wheel, that
roasts meat for others.

Discreet Women have neither Tongues, Eyes,
nor Ears.

A man may cause his own Dog to bite him.

Think of Ease, but work on.

None is a Fool always, every one sometimes.

When Fortune Smiles on thee take Advantage.

Adversity makes a man Wise, not Rich.

A bad Shift is better than none.

Sell not a Bear's Skin before he is caught.

Beggars breed, and rich men feed.

A good Beginning, makes a good Ending.

The Belly is not filled with fair Words.

The

The best things are worst to come by.

One Bird in Hand is worth two in the Bush.

It is an ill Bird that fouls its own Nest.

Old Birth is much, but Breeding more.

If you cannot Bite, never show your Teeth.

Black will take no other Colour.

A black Hen lays a white Egg.

A Blot is not a Blot unless it be hit.

Blushing is a Virtuous Colour.

They that are Bound must Obey.

Bought Wit is best.

Who Buys, had need of an Hundred Eyes, who

Sells, hath enough of One.

Buying and Selling is but Winning and Losing.

When the child is christned, you may have *God-fathers enough.*

Children and Fools speak Truth.

Cut your Coat according to your Cloth.

A close Mouth catcheth no Flies.

It's a wise Child that knows it's own Father.

Can a Jack-a napes be merry when a Clogg is at his Heels.

They that have good Store of Butter, may lay it thick on their Bread.

Who is born to be Hanged, shall never be drowned.

Every Cock is proud on his own Dunghill.

Business and Employment (like Salt) preserve the Morals of a Nation from corrupting.

Wealth got by Labour is sweet in the Enjoyment.

I'll not change a *Cottage* in Possession, for a Kingdom in Reversion.

Rules of Civility and Decent Behaviour.

EVERY Action done in the World ought to be done with some Sign of Respect to those that are present.

It is unbecoming to put another in Mind of any unclean or unfavoury thing.

Put not your Hand in the Presence of others, to any part of the Body not usually discover'd.

Shew nothing to your Companion that may affright him.

Sing not to yourself with a Humming Noise, in the Company of others, nor Drum with your Fingers or Feet.

If you Cough, Sneeze, Sigh, or Yawn, do it not loud, but privately; and Speak not in your Yawning, but put your Hand or Handkerchief before your Mouth, and turn your Face aside.

When you blow your Nose, do it with your Handkerchief, without much Noise, nor look into your Handkerchief when you have done.

Sleep not when others Speak, sit not when others stand, speak not when you should hold your Peace, walk not when others stop.

Leave not your Bed, Table, or Chamber in disorder, put not off your Cloaths in presence of others, or go out of your Chamber half Dress'd, or with a Night-Cap on.

At Play, and at Fire, 'tis good Manners to give place to the last comer.

Spit

Spit not upon the Fire, stoop not so low before it, as if you were sitting on the Ground, nor put your Hands into the Flame to warm them, nor set your Feet upon the Fire, to warm them; especially if there be any Meat before it; Turn not your Back to the Fire, nor approach nearer than others; stir not up, or mend the Fire, Kindle it not, take it not away, or put Fuel to it, unless you be the Master.

When you sit down, keep your Feet firm and even, without putting them one upon t^o-ther, or crossing them.

Gnaw not your Nails in the Presence of others.

Spit not on your Fingers, nor pull them as you would make them longer, also shift not in the Sight of others.

Shake not the Head, Feet, or Legs, rowl not the Eyes, lift not one Eye-brow higher than the other, wry not your Mouth, and bedew no Man's Face with your Spittle, by approaching too near him when you Speak.

Turn not your Back to others, especially in speaking, jog not the Table, or Desk, whereon another Writes, or Reads; lean not upon any one.

Keep your Nails clean and short; also your Hands and Teeth must be kept clean.

Read no Letters, Books, or Paper in Company, but when there is a Necessity for the doing of it, you must ask leave: Come not near the Books or Writings of another, so as to Read them, or fix your Eye upon them, unless invited; or give your Opinion of them unask'd.

The Gestures of the Body must be suited to the Discourse you are upon.

Re-

Reproach none for the Infirmities of Nature, nor delight to put them that have them in mind thereof.

Shew not yourself Glad at the Misfortune of another, tho' he were your Enemy.

Laugh not much, or loud, at any publick Spectacle.

In pulling off the Hat to Superiors, make a Reverence, Bowing more or less, according to the Quality of the Person, and the Custom of the better sort; for 'tis Indecent not to give Respect to those to whom it belongs: and amongst your Equals, expect not always that they should begin with you first.

'Tis ill Manners to bid one more Eminent than yourself to be covered, as well as not do it to whom it is due. Likewise, he that makes too much haste to put on his Hat, and he who at first puts it not on, or after some few Intreaties, does not well; and therefore one ought to be Covered after the first, or for the most part after the second Time. True it is, that Equals at the Instant, or immediately after, are wont to interchange a Sign of covering themselves joyntly: Now what is herein spoken of Qualification in Behaviour, ought likewise to be observed in taking of Place, and Sitting down; for Ceremonies without Bounds are troublesome.

If any one come to speak to you whilst you are sitting, stand tho' he be your Inferior; and when you present Seats, let it be every one according to his Degree.

When you meet with one of higher Quality than yourself, stop, and retire, especially if it

be

be at a Door, or any strait Place, to give way for him to pass.

In Walking, the highest Place in most Countries, seems to be on the right Hand; therefore place your self on his left, whom you desire to honour.

But if three walk together, the middle Place is the highest, then the right Hand, and the lowest of all the left; the Wall is usually given to the most worthy, if two walk together.

To one that is your Equal, or not much Inferior, you are to give the chief Place in your Lodging; and he to whom 'tis offer'd ought to refuse it; but, at the second, to accept, though not without signs of Acknowledgment of his Unworthiness.

In walking with any one, put your self on his left Hand; and when you turn, keep the same side.

They that are in Dignity, or in Office, have in all Places Precedency; but whilst they are young, they ought to respect those that are their Equals in Birth, or other Qualities, though they have no publick Charge, if they be much more aged.

Let your Discourse which you make to Men of Business be short.

Artificers, and Men of low Degree, ought not to trouble themselves with many Ceremonies to them who are Lords, or of high Degree, but respect them, and highly honour them, and those Superiors ought to treat them with Freedom and Courtesy.

In speaking to Men of Quality, do not lean, or look them full in the Face, nor approach too near them; at least keep a full Space from them.

In visiting the Sick, do not presently play the Doctor, if you understand not Physick.

In Writing or Speaking, give to every Person his due Title, according to his Degree, and the Custom of the Place.

Strive not with your Superiors in Argument, but always submit your Judgment to others with Modesty.

Undertake not to teach your Equals in the Art they profess; it savours of Arrogancy.

Let your Ceremony and Courtesy be proper to the Dignity of his Place with whom you converse; and not the same with a Clown and a Prince.

Do not express Joy before one sick, or in Pain; for that contrary Passion will aggravate his Misery.

Be submissive to Superiors and Magistrates, friendly to Equals, and affable to Inferiors.

In giving of Titles to Men, observe the Custom of the Times and Places where you are; and if in any thing you be in doubt, consult the Experienced in such things.

When a Man does all he can, though it succeeds not well, blame not him that did it.

Being to advise or reprehend any one, consider whether it ought to be done in publick or in private; presently, or at some other time; in what Terms to do it; and reproving, shew no Signs of Choler, but do it with all Sweetness and Mildness.

Take

Take all Admonitions thankfully, in what Time or Place soever given; but afterwards, not being faulty, take Time and Place convenient, with Modesty, to let him know it that gave them.

Mock not, nor jest at any thing of Importance; break no sharp and biting Jest; and if you deliver any witty Jest that is pleasant, abstain from laughing at it your self.

Wherein you approve another, be unblameable your self; for Example is more prevalent than Precept.

Be not too hasty to believe flying Reports, to the Disparagement of any.

Use no reproachful Language against any Man; neither curse nor revile.

Untruss not your self, nor make your self ready for the Close-stool in the Presence of any.

It is a Point of Cleanliness, to wash one's Face and Hands in a Morning, when also comb the Head.

Wear not your Cloaths foul, unript, or dusty, but see that they be brush'd once every Day, at least; and take heed you approach not to any Uncleaness.

In your Cloaths, accommodate your self to the Fashion of your Equals, such as are Civil and Orderly, with respect to Times and Places; and if you do exceed them in any thing, let it be in Plainness, Gravity, and Cleanness.

Be modest in Apparel, and endeavour to accommodate Nature, rather than to procure Admiration.

Run not in the Streets, neither go too slowly, nor with thy Mouth open; go not shaking your Arms; nor trail your Feet after you; go not upon your Toes, nor in a dancing, capering, tripping manner with your Heels.

Play not the Peacock, looking every where about you, to see if you be well deckt and trim, if your Shoes fit well, or if your Stockings fit neatly, and Cloaths handsomely.

Carry not your Handkerchief in your Hand, but in some private Place, and beware how you present it to others, though you have yet scarce made use of it.

Eat not in the Streets, nor in the House out of season.

Associate your self with Men of good Quality, if you esteem your own Reputation; for 'tis better to be alone than in bad Company.

In walking up and down in a House, only with one in Company, if he be greater than yourself, at the first give him the right Hand, and stop not till he does; and be not the first that turns, and when you turn, turn with your Face towards him.

If he be a Man of great Quality, walk not with him Cheek by Jowl, but somewhat behind him; yet, in such a manner, that he may easily speak to you.

But if he be your Equal, carry your self so, that you turn proportionably with him.

Likewise stop not too often at Mid-way, if there be no great Need so to do; for that favours of Superiority, and is accounted troublesome.

He

He that walks in the middle betwixt two Equals, ought now to turn himself to the right, and then to the left Hand; but if not Equals, turn himself with his Face to the most worthy; and they that are on the side must turn themselves with their Faces towards the middlemost.

Let your Conversation be without Malice or Envy; for 'tis a sign of a tractable and commendable Nature; and in all Causes of Passion, admit Reason to be your Governess.

Be not immodest in urging your Friends to discover a Secret.

Utter not base and frivolous things amongst grave and learned Men; nor very difficult Questions or Subjects amongst the Ignorant, or things hard to be believed.

Stuff not your Language with Sentences, especially among your Equals, much less among your Betters.

Speak not doleful things in a Time of Mirth; or at the Table speak not of melancholick things, as of Wounds and Deaths; and if others speak thereof, change, if you can dextrously, the Discourse.

Tell not your Dreams, without it be to your intimate Friend.

Break not a Jest where none take Pleasure in Mirth.

Laugh not aloud, nor at all, without Subject given, nor deride any Man's Misfortune, tho' there may seem to be some Cause for it.

Reprehend not the Imperfections of others, for that belongs to Fathers, Masters, and Superiors.

Gaze not on the Marks or Blemishes of others, and ask not how they came; and what you may speak in secret to your Friend, deliver not in the Presence of others.

Speak not in an unknown Language in Company, but in your own natural Tongue, and that as those of Quality do, and not as the Clownish.

Use no immodest Words, and treat sublime Matters seriously.

Think before you speak, pronounce not imperfectly, nor bring out your Words too hastily, or slowly, but orderly and distinctly.

When another speaks, take heed that by your Means his Auditors be not disturbed, and be attentive your self: And if any hesitate in his Words, help him, not prompt him, without he desires you so to do; or that it be in private: Or, if you be very familiar with him, interrupt him not, nor answer him till his Speech be ended.

In the midst of Discourse, ask not what was said before; but if you perceive any Stop because of you, you may intreat him gently, to proceed.

But if any Person of Quality comes in whilst you are discoursing, it is handsome briefly to repeat what you have said, and then proceed with your Discourse.

Whilst you are speaking, point not with your Finger at him of whom you discourse, and approach not too near him with whom you talk, especially to his Face.

Whisper

Whisper not in the Company of others.

Treat with Men at fit Times, the better to effect your Business.

Make no Comparisons; and if any of the Company be commended for any brave Act of Virtue, commend not another for the same.

Be not apt to relate News, if you know not the Truth thereof; and in discoursing of the things that you have heard, be not too forward to name your Author. A Secret committed to you discover not.

Be not tedious in Discourse, or in Reading, unless you find the Company pleased therewith.

Be not curious to know the Affairs of others, neither approach to those that speak in private.

Undertake not what you cannot perform; but be careful to keep your Promise.

When you deliver a Matter, do it without Passion, and with Discretion, however mean the Persons be you do it to.

When your Superiors talk to any body, hearken you not, neither speak nor laugh.

If you be in Company of higher Company than your self, speak not, till you are asked a Question, then stand upright, put off your Hat, and answer in few Words.

Contradict not, at every Turn, what others say, so as to contend and say, *It is not so: It is as I say*: But rather comply, especially in things of small Consequence.

Let your Carriage be as becomes a Man, grave, settled, and attentive to what is spoken, that, at the End of every Discourse, you will not have Occasion to say, *What say you? How happen'd that? I understand you not.*

Be not a Year in the beginning of a Discourse, but enter into it with a moderate Boldness, and proceed to the End; but be not tedious, make not many Digressions, nor repeat often the same manner of Speech.

He that hath an unready Speech, let him not be forward to take upon him the Discourse.

Speak not evil of the absent, for it is unjust, when the Party is not there to clear himself.

Being sat at Meat, scratch not, neither spit, cough, or blow your Nose; but if it must be done, do it dextrously, without Noise, turning your Face aside.

Feed not with Greediness; cut your Bread with a Knife, and lean not on the Table indecently.

Take no Salt, or cut Bread with your Knife greasy, but clean it with a Bit of Bread on your Napkin.

Entertaining any one at Table, it is decent to serve and present him with Meat; but if you

be invited by another, it is better to attend till he help you with Meat, than that you should help your self, without the Master of the Feast entreat you to use Freedom, or that you be in the House of a familiar Friend.

Blow not your Broth at Table to cool it, but stay till it cool of it self, and then eat it with your Spoon.

If you soak either Bread or Meat in the Sauce, let it be no more than what you put into your Mouth at a time, and be sure not to do it after that you have bit it.

Cast not under the Table, or on the Ground, Bones, Parings, Wine, &c. but if you have any

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any thing in your Mouth, which you cannot swallow, dextrously get it forth, and convey it secretly away, turning your Face from the Company when you do it.

Likewise, 'tis not handsome to spit forth the Stones of any Fruit upon a Dish, but take them from your Mouth with your left Hand.

Put not your Meat to your Mouth with your Knife in your Hand, which is clownish.

Cast not your Eyes upon others Trenchers, nor fix them wishfully on the Meat on the Table, nor lift them up while you are drinking, or putting Meat in your Mouth.

Cut not too much Bread at once, cut the Loaf even, without taking your self all the Crust; and if you cannot eat Crust, 'tis better to pare your Piece when cut, than to pare the Loaf.

It is unbecoming to stoop much to one's Meat, but when one carries the Morsel to the Mouth, one may stoop a little, and then sit upright again.

Keep your Fingers clean, and when foul, wipe them not on the Table-Cloth, but on a Corner of your Napkin, not on the whole, lest after your Dinner you be thought a Sloven.

Put not another Bit into your Mouth, till the former be swallowed. Let not your Morsel be too big.

Drink not whilst your Mouth is full of Meat, or call for Drink, or talk, or so much as fill your Glass to drink, till your Mouth be emptied, neither Grin whilst your next Companion is drinking, or be that sits at the upper End of the Table.

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Gaze not about you, nor frown whilst you are Drinking.

Drink neither too leisurely, nor yet too hastily, nor yet too often : But before and after Drinking, wipe your Lips. Breathe not then, nor ever, with too great a Noise, for 'tis uncivil.

Cleanse not your Teeth with the Table-cloth or Napkin, or with your Fingers, Fork or Knife, but if others do it, let it be done with a Tooth-pick.

Rince not your Mouth with Wine, to spit it out before others; for it seems not fit to wash the Mouth in Presence of others; but the Hands must be only washed with the Water that is given at Table.

If others talk at Table, be attentive, but talk not with Meat in your Mouth.

Let your Speeches be seriously reverent, when you speak of God, or his Attributes.

Let your Recreations be manful, not sinful.

Honour and obey your natural Parents, altho' they be poor.

Labour to keep alive in your Breast that little Spark of celestial Fire called Conscience.

If you would enjoy true Content, live peaceably in that Vocation unto which Providence hath called you.

Of a Year, what it is, with the Difference betwixt the English and Gregorian Account.

A Year is that Space of Time wherein the Sun runs through the Twelve Signs of the Zodiack, containing 23 Solar Months, 13 Lunar, 52 Weeks, 565 Days, 6 Hours and 6 Minutes; which 6 Hours, in four Years Space, being added together, make one Day, which we commonly call *Bissextile*, or Leap-Year, and is added to the Kalendar on the 28th of *February*, making that Month every fourth Year 29 Days, which, at other Times, is but 28, and then the 28th and 29th are accounted but one Day. This Account was thus named by *Julius Caesar*, the First Roman Emperor, who reduced the Year to a better Method than before; and from him it was called, the *Julian Account*; yet still the Six Minutes remain unnumbered, which in that time arose to some Days, and therefore *Gregory*, Pope of *Rome*, to make the Year exactly answerable to the Sun's diurnal Course, casting up the Day which those Minutes amounted to, placed his Festivals exactly answerable to the Sun's Progress, which in Seventeen Hundred Years hath amounted to Eleven Days, and is from him called the *Gregorian Account*, being used in all those Parts beyond Sea, which acknowledge the Pope's Supremacy.

Of the Day, with the several Divisions thereof.

AN Artificial Day consists of 12 Hours ; a Natural Day of 24 Hours. The *Athenians* began their Day from Sun-set ; the *Egyptians* and *Romans* from Midnight ; of whom we took our Patterns to count the Hours from thence : But the *Jews*, *Chaldeans*, and *Babylonians* from the Sun-rise ; and the *Umbrians* from Noon.

The *Jews* did divide their Artificial Day into four Quarters, allowing to every Quarter three Hours, according to the first Hour of the first Quarter at the Rising of the Sun, and the third Hour of the first Quarter they call the Third Hour ; and the third Hour of the second Quarter they called the Sixth Hour, which was Mid-day ; the third Hour of the third Quarter the Ninth Hour ; and the second Hour of the fourth Quarter, the Eleventh Hour ; and the twelfth and last Hour of the Day they called the Last Hour.

The Day is accounted with us for the Payment of Money between Sun and Sun ; but for Indictments of Murder, the Day is accounted from Midnight to Midnight ; and so likewise are Fasting Days.

The principal Holy-days in the Year explain'd.

Sunday, or our Lord's Day, (dies Dominicus) is dedicated by the Apostles to the more particular Service and Honour of Almighty God, and transferr'd from the Jewish Sabbath to the Day following, in memory that Christ, our Lord, rose from the Dead, and sent down the Holy Ghost on that Day, whence it is called, our Lord's Day.

1. *Jan.* The Circumcision of our Lord, vulgarly called New-Years-Day, was Instituted in memory of the Circumcision of our Lord, on the eighth Day from his Nativity, according to the Law, (Gen. 17. 12) when he was named Jesus, as the Angel had foretold. (Luk. 1. 14) And is called New-Years-Day, from the Account of the old Romans, who began this Year from that Day.

6. *Jan. Twelfth Day*, or the Epiphany of our Lord, is a Feast solemnized in Memory and Honour of Christ's Manifestation in the Flesh, by a miraculous Blazing-Star, by Virtue whereof three Kings were conducted to adore him in the Manger, where they presented him, as on this Day, with Gold, Myrrh, and Frankincense, in Testimony of his Divinity, Regality, and Humanity; and is also called *Twelfth-Day*, because celebrated the *Twelfth-Day* after Christ's Nativity exclusively.

2. *Feb. Candlemas-Day*, or the Purification of the blessed Virgin, is a Feast in Memory and Honour both of the Presentation of our Saviour Christ, and the Purification of the Virgin Mary in the Temple of Jerusalem, the Fortieth Day after

after her happy Child-birth, perform'd according to the Law of *Moses*, *Levit.* 12. 16.

The four *Sundays* of *Septuagesima*, *Sexagesima*, *Quinquagesima*, and *Quadragesima*, were Days appropriated for Preparations for the Devotions of *Lent*, and take their Numerical Denomination from *Quadragesima Sunday*, so called, because it is about the Fortieth Day before *Easter*.

Shrove-tide signifies the Time of Shrift; for, in former Time, the People used them to confess their Sins to a Priest, the better to prepare themselves for a holy Observation of *Lent*, and more worthy receiving the Blessed Sacrament at *Easter*.

Ash-Wednesday is so called by the Romanists, from their Blessing of Ashes, wherewith the Priests sign the People with a Cross on their Foreheads, saying unto them, *Remember thou art Dust, and to Dust thou shalt be return'd*. The Ashes are Palm-Ashes, blessed the *Sunday* before.

Lent is called in *Latin*, *Quadragesima*, because it is a Fast of Forty Days, in Remembrance of Christ's fasting Forty Days and Forty Nights in the Wilderness.

Palm-Sunday was instituted in Memory of the Entry of our Saviour into *Jerusalem*, and was so called from the Palm Branches which were strewed under his Feet, the People crying, *Hosannah to the Son of David*, *Mat.* 21. 15.

Maunday-Thursday is a Feast in Memory of our Lord's Supper, when he instituted the Blessed Sacrament of his precious Body and Blood; and it is called *Maunday-Thursday*, *quasi mandatum*, or *Mandat-Thursday*, from these Words in *John* 13. 34. *Mandatum novum do vobis, &c.*

I give

I give you a new Command, that you love one another, as I loved you.

Good-Friday is that memorable Day on which the Great and Glorious Work of our Lord and Saviour Jesus Christ was crucified on the Cross between two Thieves at *Jerusalem*.

March 25. Annunciation of the Blessed Virgin, is a Feast in Memory of that most happy Operation of the Holy Spirit, by which God was incarnate in her Womb.

Easter-Day (in *Latin, Pascha*) is a great Festival in Memory and Honour of our Saviour's Resurrection on the third Day after he was crucified, *Mat. 28. 6.* and is called *Easter* from *Oriens* (the East or Rising) one of the Titles of Christ. *And his Name* (says the Prophet) *shall be called Oriens.*

Low-Sunday, called *Dominica in Albis*, is the Octave of *Easter-Day*, and is so named from the White Garments which the Catechumens used to wear, which they put on after Baptism, and solemnly put off with this Day.

Holy-Thursday, or *Ascension-Day*, is a Feast solemniz'd in memory of Christ's Glorious *Ascension* into Heaven, the 40th Day after his Resurrection, in sight of his Apostles and Disciples, *Acts 2. 9. 10.*

Rogation-Week, which is always the next but one before *Whitsunday*. The *Belgians* call it *Gray's Week*, and we in *England, Gang Week*, from the ganging or going in Procession about the Parish, &c.

Whitsunday, or *Pentecost*, is a solemn Feast, in Memory and Honour of the Coming of the Holy Ghost upon the Heads of the Apostles in Tongues, as it were of Fire, *Acts 2. 3.* *Pentecost*

pentecost in Greek signifies the Fiftieth, it being the Fiftieth after the Resurrection. And 'tis called *Whitsunday* from the Catechumens being anciently cloathed in White, and admitted on the Eve of this Feast to the Sacrament of Baptism.

Trinity-Sunday is the Octave of *Whitsunday*, dedicated to the Honour of the blessed Trinity, to signify that the Works of Redemption and Sanctification, then compleated, are common to all the three Persons.

29. *Sept. Michael*, or *Michaelmas*, is in Commemoration of *St. Michael* the Arch-Angel, and of all the nine Orders of Holy Angels.

1 *Nov. All-Saints* or *All-Hallows* is celebrated in Commemoration of all the Saints.

2. *Nov. All-Souls* is likewise commemorated for the Souls of all the Faithful departed; and these two Days (*All-Saints* and *All-Souls*) were of so eminent Observance, that no Courts were anciently kept on those Days at *Westminster-hall*.

Christmas-Day, or the Nativity of our Saviour Christ, is a most solemn Feast, yearly celebrated, even from the Apostles Time to this Day, in Memory of the Birth of our Saviour at *Bethlehem*.

28. *Decemb. Holy Innocents*, is a Feast in Memory of those Babes which *Herod* slew when he sought for our blessed Saviour.

St. Peter and *St. Paul* are joined in one Solemnity, because they were principal and joint Co-operators, under Christ, in the Conversion of the World, the first converting the *Jews*, the other the *Gentiles*; as also, both were martyr'd at the same Place, Room, and on the same Day,

29 *Jan.*

Rules

Rules and Directions of Husbandry and Gardening.

For J A N U A R Y.

A Cold *January* is seasonable: Plough up the Ground you intend for Pease, Water Meadows and Pastures, drain arable Grounds, where you intend to sow Pease, Oats or Barley; Rear Calves, Pigs, &c. Lay Dung on Heaps, carry it on the Land in frosty Weather.

Plant Timber Trees, or any Copice or Hedge-wood, and Quick-fets; cut Coppices and Hedge rows, Lop and Prune Trees.

Have special Care of Ews and Lambs; house Calves, geld young Cattle soon after they are fallen. Plant Vines and Fruit-Trees, if the Weather be mild; dig and trench Gardens, or other Ground, for Pease and Beans; against the Spring dig Borders, uncover Roots of Trees where Need is, add such Manure to them as they require. Prune Orchard Fruits and Vines, unless in frosty Weather; nail and trim Wall-Fruits, cleanse Trees of Moss in moist Weather. Gather Cions for Grafts, and, if the Weather be somewhat mild, you may begin to graft. Make your hot Beds, and, sow therein your choicest Sallad; sow Collyflowers; secure your choice Plants and Flowers from the Injury of the Weather, by Covers, by Straw or Dung; Earth up the Roots of such Plants as the Frost hath uncovered. Set Traps to destroy Vermine, where are sown such Seeds as they injure. Destroy Sparrows, and kill Bull-Finches that feed on the Buds of Fruit Trees.

Turn up your Bee Hives, and sprinkle them with warm sweet Wort.

F E B.

F E B R U A R Y.

This is a Principal Seed-Month for Lenten-grain. Sow all sorts of Gray Pease, Fitches, Beans and Oats, carry out Dung, and spread it before the Plough, and also on Pasture-Ground. Plant Quick sets newly raised. Set Willow-Plants, Osiers, and other Aquaticks. Soy! Meadows that you cannot overflow; catch Moles, and spread Mole-hills.

Also this is a very good Time for Plashing of Quick-sets, Lopping of Trees, or cutting Coppices. Graft the more forward sort of Fruit-Trees, if the Weather be Temperate.

Your tender Wall-Fruit cut not till you think the hard Frosts are over. Plant Vines in open Weather: Trim up your Pallisade Hedges: Set Kernels, Nuts, or Stone-Fruit, and other hard Seeds. Make up your Hot-Beds for Melons, Cucumbers, sow Asparagus, continue Vermin-Traps, and pick up Snails; and destroy Frogs, and their Spawn. A good Time to sew Fish-Ponds, and take Fish, the most Fish being now in Season. Now you may, if the Weather prove mild, plant Hops, and dress them that are out of Heart.

M A R C H.

The beginning of March usually concludes the Nipping Winter. If it proves Cold, it is seasonable Time approaches. If this Month prove dry, the Country-man counts it a Sign of a plentiful Year for Corn. Let Cattle no longer feed on Meadows, nor Marshes, you intend to mow: Fence both your Meadow and Corn-Ground. You may begin to sow Barley, earlier in Clay than in Sand; rowl Wheat, if
the

the Weather prove Dry; make an End of Sowing all sorts of Pulse: Lop old Trees, and fell Coppice-Wood. This is the only Time for the raising of the best Brood of Poultry. Still you may set Osiers, Willows, and other Aquaticks. Sow Hemp and Flax, if the Weather prove Temperate. The principal Time in the Year for the Destruction of Moles. Sow any sort of white Pease, or Haskings. This is the principal Month for Grafting all sorts of Fruits. Now cover the Roots of all such Trees you laid bare in the Winter. Carry Dung into your Gardens, Orchards, &c. You may now Transplant most sorts of Garden-Herbs, and Summer-Flowers; make Hot-Beds for Cucumbers and Melons. Saffron may now be planted, and Madder. Dress up and string your Strawberry-Beds, uncover Asparagus-Beds, and Transplant Asparagus; slip and plant Artichoaks, and Liquorice. Stake and bind up the weakest Plants against the Winds. Plant all Garden-Herbs, and Flowers that have fibrous Roots. Sow choice Flowers, that are not natural for our Clime, in Hot-Beds. Now the Bees sit, keep them close Night and Morning, if the Weather prove ill.

A P R I L.

Plant Hops, and Pole them. A dry Season to sow Barly is best, to prevent Weeds; if April prove dry, fallowing is good.

Fell the Timber you intend to bark; cleanse Coppices, and preserve them from the Cattle. Keep Geese, and Swine out of Commons and Pastures. Pick up Stones in new sown Land; sow Hemp and Flax; cleanse Ditches, and get in your Manure that lies abroad, and lay it on Heaps.

Heaps. You may, throughout this Month, sow Clover Grass, St. Foyn, and all French or other Grasses or Hays. Now sow all Sorts of Garden Seeds in dry Weather, and plant all Sorts of Garden herbs in wet Weather. Gather up Worms and Snails after Evening Showers, or early in the Morning. Sow your annual Flowers that come of Seeds; and transplant such Flowers with fibrous Roots you left unremoved in *March*; sow also the Seeds of Winter Greens. Now bring forth your tender Plants you preserved in your Conservatory, except the Orange Tree, which may remain till *May*.

Transplant any sorts of Winter Greens. Open the Doors of the Bee Hives, for now they hatch; be careful of them.

M A Y.

If this Month prove cold, it is a Sign of Health, and promises fair for a full Barn. Angling is now in Season, especially for the Trout and Salmon. Now wean Lambs; forbear cutting or cropping of Trees you intend shall thrive; kill Ivy. If your Corn be too rank, now you may mow it, or feed it with sheep, before it be too forward; weed Corn. Now sow Buck Wheat, Hemp and Flax. Weed Quicksets, drain Fens and wet Grounds, twi-fallow your Land, carry out Compost, gather stones from the Fallows, turn out the Calves to Grass, over charge not your Pastures, lest the Summer prove dry; get home your Fuel; burn-beat your Land, and grub up such Coppices, or other shrubby Places you intend should not grow again. About the End of this Month leave off watering your Meadows, lest you gravel or rot your Grass. Plant

Plant all sorts of Winter-greens. Sow the more tender Garden-seeds; as, sweet Marjorum, Basil, Thyme, and hot aromatick Herbs and Plants: Set Sage and Rosemary. Cover no longer your Cucumbers, Melons, &c. excepting wit Glasses; sow Purslain, Lettice, &c. Watch the Bees now ready to swarm.

J U N E.

Wash and shear Sheep; in forward Meadows mow Grass for Hay. Cast Mud out of Ditches, Pools or Rivers. This is the best Time to raise Swine for Breeders. Fallow your Wheat Land in hot Weather, it kills the Weeds. Carry Marl, Lime, and Manure, of what kind soever to your Land. Weed Corn, sow Rape and Coal-feed, and also Turnip-feed. Now Mildews begin to fall. Begin to inoculate, beware of cutting Trees, other than the young Shoots of this Year. Pluck off Buds, where you are not willing they should branch forth.

Water the latter planted Trees, and lay moist Weeds, &c. at the Roots of them. Distil aromatick and medicinal Herbs, Flowers, &c. and dry them in the shade for the Winter. Also make Syrups, and destroy Ants, Worms, and other Vermin. Gather Seeds that are ripe, and preserve them dry: Water the dry Beds; take up your bulbous Roots of Tulips, Anemonies, &c. Inoculate Jessamines, Roses, &c. Also transplant any sorts of bulbous Roots, and plant Slips of Myrtle, sow latter Pease.

Bees now swarm plentifully; therefore be very vigilant over them.

J U L Y.

In this Month ply your Hay Harvest, for a Day wasted may be Pounds Loss.

Summer-

Summer-fir rich stiff Grounds; soil all loose hot Sands. Let Herbs you would preserve. now run to seed. Cut off the stalks of Out-landish Flower, and cover the Roots with new Earth, well mixt with Manure. Gather your Fimble, or early Hemp and Flax. Sow Turnip-feed. This is the Time for Inoculating choice Fruits and Roses, &c. and for Summer-pruning of your Wall-Trees, and the making of Cherry-Wine, Raspberry-Wine, &c. Inoculate Jessamines, Oranges, &c. Water your Hops, if the Season prove dry. Now the Bees cast their latter swarms, which must be prevented by streightening the Entrance of their Hives.

AUGUST.

Now provide good Seed, and well pickt, against Seed-Time. Put your Ews and Cows, you like not, a Fattling. This is the most principal Harvest-Month for all sorts of Grain, therefore, make use of good Weather whilst you have it, slip no Time. About the End of this Month mow your Clover, and St. Foyne, and other French Hays, and Grasse, and geld Lambs.

Make Cyder of Summer-Fruits; prune away superfluous Branches from your Wall-Fruit-Trees, but leave not the Fruit bare. Pull up Suckers from the Roots of Trees; unbind the Beds you Inoculated a Month before, if they have taken. Plant Saffron, set slips of Gilliflowers, sow Anniseeds; you may now Transplant most Flowers and Herbs: Seeds of Flowers and Herbs are now to be gathered. Transplant Bulbous Roots about Bartholomew-tide; and Dress and Plant the Rose-Tree. Near the End of the Month gather Hops, take Bees, destroy Wasps, and other Insects.

SEPTEMBER.

S E P T E M B E R.

Amend the Fences about the new sown Corn; scare away Crows, Pidgeons, &c. Geld Rams, Bulls, &c. Sew Ponds; put Boars up in the Sty. Beat out Hemp-seed, and Water Hemp, gather Mast, and put Swine into the Woods. Manure your Wheat-Lands, before the Plough. Make Cyder and Perry of Fruits that are not lasting. Gather most Sorts of Winter-Pears, and some sorts of Winter-Apples; but long lasting Fruit, gather not till after Michaelmas. Retire your choice Plants, into Conservatories. Gather Saffron towards the End of this Month. Finish the gathering and drying of your Hops.

O C T O B E R.

Lay up Barley-Land as high as you can. Drain the new-sown Corn-Land. Sow Acorns, Nuts, or other Masts, or Berries; sow Pease in fat Land; plant Quick-sats, and Trees. Remove all sorts of old Trees, and such as spend themselves too much, or are soon in Blossom. Gather the rest of your Winter-Fruit. Sow all sorts of Fruit-stones, Nuts, Kernels, or Seed. Cut and prune Rose-Trees. Plant your Bulbous and Fibrous Roots; remove Bees.

N O V E M B E R.

Overflow your Meadows that are fed low. Destroy Ant-hills. Set Pease, or Beans. Trench or Dig Gardens; remove or plant Fruit-Trees. Make Cyder of hard Fruit. Prune Trees. Gather the rest of your Fruits, lay up Carrots, Parsnips, Cabbages. Cover your tender Plants with Horse-litter. Dig up your Liquorice. Plant Turneps Dig up your Hop-garden. Stop up your Bees.

Bees close. Hog and Poultry, to lessen your Stock. Lay Straw to rot in moist Places for Dung. Fell Wood and Timber for several Uses. Break Hemp and Flax.

DECEMBER.

Now it is time to house old Cattle, cut all sorts of Trees that shed their Leaf, and are not too tender, let Horses Blood, fat Swine, plow up the Land for Beans, drein Corn-fields where Water offends, and overflow those Grounds that want it.

Destroy Ant-hills, transplant all sorts of Trees, plant Vines, and other Flips and Sciens, and Stocks for Grafting; and prune Vines, if the Weather be open; cover the Beds of Asparagus, Artichoaks and Strawberries, with warm Horse-litter; Trench your Ground, and dress it against the Spring, set Traps for Vermin, pick up Snails, dig up Liquorice, dig a weedy Hop-Garden, and carry Dung into it, and mix it with the Earth; feed weak Stocks of Bees.

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